

An Authentic Selection  
from Imâm Al-Qurtubî's

# **AT-TADHKIRAH** **FĪ AHWĀLIL-MAWTĀ WAL-ÂKHIRAH**

(IN REMEMBRANCE OF THE AFFAIRS OF  
THE DEAD AND DOOMSDAY)

المختصر الصحيح من

## التذكير

في أحوال المواتي والآخرة

للإمام القبطي



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Dar Al-Ma'arif

**Paradise and Hell-fire**  
in Imâm Al-Qurtubî's  
*AT-TADHKIRAH FÎ AHWÂLIL-*  
*MAWTÂ WAL-ÂKHIRAH*

الجنة والنار  
في  
"التذكرة في أحوال الموتى والآخرة"  
للإمام القرطبي

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***Dar Al-Manarah***  
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## Glossary

**Ansar:** The people of Medina who backed the Prophet and supported him when he migrated from Mecca

**Ghareeb:** A Hadith with a single narrator, either through-out its isnad – after the Companion – or in any stage

**Hadith:** The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attendants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrasings

**Isnad:** Chain of transmitters, i.e. the people who narrated the Hadith quoting their ascendants in a succession. It has different types

**Jihad:** The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations

**Marfu:** A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere

**Motasil:** A Hadith whose chain of narrators is unbroken

**Mawquf:** A Hadith whose chain of transmitters goes back to a Companion only

**Muhajireen:** The earliest Muslims of Mecca who suffered from torture and oppression in Mecca and migrated to Medina

**Musnad:** A type of reports in which the isnad of the Hadith is uninterrupted and goes back to the Prophet

**Mu'tazila:** school of theology that emerged out of the question raised by the Khawarij whether works are integral to faith or independent of faith. On the question of the relationship between faith and works, the Mu'tazilites adopted the position that someone who commits a grave sin without repenting occupies a middle state between being a Muslim and not being a Muslim. A second doctrine concerned the nature of God. God is pure Essence and, therefore, without eternal attributes such as hands. Passages in the Qur'an that ascribe human or physical properties to God are to be regarded as metaphorical rather than literal

**Rak'a:** The component of Muslim prayers which involves bending of the torso from an upright position, followed by two prostrations while reading Surahs of the Qur'an and uttering praise to Allah

**Sahih:** A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by Imam Moslem and another by Imam Bukhari



**Shahadah:** The testimony that there is no God but Allah. It is the first pillar of Islam

**Shari'a:** Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society

**Sirat:** The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise, otherwise he will fall in hellfire

**Sunan:** This word refers to the authentic books of Hadith written by trustworthy imams of Hadith like Ibn Maja for example

**Sunna:** All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do, prohibited them from doing, as well as the actions that took place in his presence and he approved

**Umma:** The unanimity of the Muslim community. It cannot be translated as 'nation' as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life

**Zakat:** The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc

النهي عن تمني الموت والدعاء به  
لضرب في المال والحسد

**The interdiction of wishing, or praying for,  
death owing to a physical or financial  
calamity**

١- (روى) مسلم عن انس قال: قال رسول الله ﷺ: «لا يتمين  
أحكم الموت بصر برأ به، فإن كان لابد متمي فبقول: اللهم احيني ما  
كانت الحياه خيرا لي ونوفي به كتب الوفاء خيرا لي، أخرجه  
البحاري (ابن) [حديث صحيح]

1- On the authority of *Anas*, may Allah be pleased with him, *Moslem* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Do not wish death if you are exposed to a calamity. If necessary, say "O Allah' Extend my Life span if it is better for me, and let me die if death is better for me" (Verified by *Bukhari* (*Hadith Sahih*

٢- وعنه قال: قال رسول الله ﷺ: «لا يتمين أحكم الموت،  
ولا تدع به من قبل أن يأتيه، انه لا ماب أحكم انقطع عمله، وانه لا  
يردد المومن عمره إلا خيرا»، [حديث صحيح]

2- On the authority of *Anas*, may Allah be pleased with him, *Moslem* also narrated that the Prophet, peace and blessings be upon him, said "Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a faithful believer's good deeds" (*Hadith Sahih*)

٣- (وقال) البخاري: (لا يتمين أحدكم الموت إما محباً فلعنه

إن يرد له خير، وإما مسبباً فلعنه إن يسبب) [حديث صحيح]

3- *Bukhari* added "Do not wish to die, because you are either a benevolent believer who would carry out more charitable deeds or a misanthrope who would seek the satisfaction of repentance"

(*Hadith Sahih*)

٤ (السيرار) عن حبيب بن عبد الله قال: سمعت رسول الله ﷺ

لا يتمي الموت فيه هول المصع شديداً، وإن من السعادة أن يطول عمر العبد حتى يبرقه الله (الإمام) [حديث حسن]

4- On the authority of *Jaber Ibn Abdullah*, *Al Bazzar* reported that the Prophet may the peace and blessings of Allah be upon him, said "Do not yearn to die because death is horrifying. It is a blessing for a servant to live long enough until Allah grants him repentance" (*Hadith Hasan*)

ما جاء أن [الشيطان] يحضر [الميت] عند موته  
وحلسائه من الدنيا وما يحاف من سوء الحاتمة

**How Satan attends to the dying person**  
(The fear of bad ends)

• وقال عبد الله بن أحمد بن حنبل: حضرت وفاة أبي أحمد، وبيدي الحرقه لأسن لحسه، فكرى يرو ثم يقوى ويقول لله لا بعد لا بعد، فعل هذا مراراً ففت له بـ أب، أي شيء ما بيدك ملك؟ فقال: بن الشيطان فأنتم بخاتي عاص على أماله يقول يا أحمد فتى وأب أقول لا بعد لا، حتى أموت

5- *Abdullah Ibn Ahmad Ib . Hanbal* said "When *Abu Ahmad* was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time "No No" So, I said "O father! What is wrong with you?" He replied "Satan is standing close to my feet biting his tip fingers and asking me to follow him, and I keep telling him "No! Till the moment I die"

ما جاء في سوء الحاتمة وما جاء أن الأعمال بالخواتيم

### Hadiths Concerning Bad Deaths (How Endings Matter More)

٦ مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال  
«أبى الرجل بعمل الرما الطويل بعمل أهل الجنة ثم يحتم به عمله  
يعمل أهل النار، وأبى الرجل بعمل الرما الطويل بعمل أهل النار ثم  
يحتم له بعمل أهل الجنة». [حدث صحيح وهو متواتر]

6- Reported *Moslem* that *Abu Huraira* may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." (*Hadith Sahih* reported by a succession of narrators)

٧- وفي البخاري عن سهل بن سعد، عن النبي ﷺ قال: «إِنَّ الْمَعْدَ يَعْمَلُ عَمَلَهُ أَهْلُ النَّارِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلُ أَهْلِ الْجَنَّةِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا لِأَعْمَالٍ بِالْحَوَائِدِ» [حديث صحيح]

7- Quoted from *Bukhari* is *Sahī Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to the people of paradise, and another might be carrying out good deeds although he belongs to the folk of hellfire because ending actions are what really counts"  
(*Hadith Sahih*)

٨- قال المؤلف رحمه الله: وروى البخاري عن سالم عن عبد الله قال: «كُلُّ كَبِيرٍ مَا كُنَّ النَّبِيُّ (ﷺ) يَحْفَ، «لَا وَمَقْلَبُ الْقَوْبِ» وَمَعْدَهُ نَصْرُهَا أَسْرَعَ مِنْ مَرِّ الرِّيحِ عَلَى اخْتِلَافِ فِي الْقَوْلِ وَالرَّدِّ وَالْإِلَادَةِ وَالْكَرَاهِيَةِ وَغَيْرِ ذَلِكَ مِنَ الْأَوْصَافِ فِي السَّرِيحِ ﴿وَأَعْلَمُوا أَنَّهُ يَحُولُ بَيْنَ امْرَأَةٍ وَقَلْبِهِ﴾ قَالَ مَعْدَهُ أَمَعَى بِحَوْلِ بَرِّ الْمَرْءِ وَغَفَهُ حَتَّى لَا يَرَى مَا يَصْنَعُ بَيْنَهُ ﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ﴾ أَي عَفَى، وَاحْصَرَ الطَّرِيقَ أَنْ يَكُونَ ذَلِكَ حَبْرًا مِنْ اللَّهِ تَعَالَى بِأَنَّهُ أَمَّا لِقَوْلِ الْعِبَادِ مِنْهُمْ وَأَنَّهُ يَحُولُ بَيْنَهُمْ وَبَيْنَهَا أَوْ شَاءَ، حَتَّى لَا تَذَرِكَ الْإِنْسَانَ شَيْئًا إِلَّا يَنْتَبِهَ بِهِ عَرَّ وَجَرٍ [حديث صحيح]

8. The author, may Allah bless his soul, said: "Bukhari reported that Salem narrated that Abdullah said "Many a time the Prophet, may the peace and blessings of Allah be upon him used to swear saying "No, I swear by Him Who changes hearts," meaning

that Allah makes man's mind change as speedily as the wind from acceptance to rejection from desire to hatred, etc. A verse in the Glorious Quran reads **"Know that Allah cometh in between a man and his heart"** *Mujahid* also said "The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading **"Verily in this is a message for any that has a heart and understanding."** The word 'qalb' here means 'mind'. *At Tabari* tends to interpret this as an assertion from Allah that He controls his servants' minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him (*Hadith Sahih*)

٩- وقال عبد عائشة - رضي الله عنه -، كان النبي ﷺ يكثر أن يقول (يا مقلب القلوب، ثبت قلبي على طاعتك) فقلت يا رسول الله لك بكثر أن تدعوا بهذا الدعاء فهل نحسى؟ قال، (يوم يمسى بـ عائشة وقلوب النساء بين أصبعين من أصابع الحمار إذا أراد أن يقلب قلب عبده قلبه). [حدث صحيح]

9- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders" So, I said "O prophet of Allah! You frequently pray like this, what do you fear? He replied "How can I feel



secure, A'isha, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does "

(*Hadith Sahih*,

لَا تَحْرُحُ رُوحٌ عَبْدٍ مُؤْمِنٍ أَوْ كَاكِرٍ  
حَتَّى يَبْشُرَ وَأَنَّهُ يَصْطَلِحُ بِهَا

**The soul will be given either glad or bad tidings before it leaves the body**

١٠- ابن المبارك قال أخبرني حيو قال أخبرني أبو صحر عن محمد بن كعب القرظي قال: إذا استعفت نفس العبد المؤمن جاءه ملك الموت فقال: السلام عليك يا ولي الله، ثم يقرئك السلام، ثم يزع بهذه الآية ﴿الَّذِينَ تَتَوَفَّوهُمْ مِلَّا تَكُنْ طَيِّبِينَ يَقُولُونَ سَلامٌ عَلَيْكُمْ﴾ [حشر حشر]

10- *Ibn Al Mubarak* reported that *Haywa* told him that *Abu Sakhr* said quoting Muhammad, quoting *Ka'ab Al Qarzi* who said "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah' Allah sends greeting to you," and then takes the soul while reciting "Those whose life the angel ends while they are virtuous, will be saying: peace be with you " (An authentic account)

١١- وقال ابن مسعود: إذا جاء ملك الموت بنفس المؤمن قال: ربك يقرئك السلام.

11- *Ibn Mas'ood* said "When the angel comes to him, he will say "Your Lord sends peace to you "

١٢- وعن البراء بن عازب في قوله (نعالي) ﴿تَحِيَّتُهُمْ يَوْمَ  
يَلْقَوْنَهُ سَلَامٌ﴾ وبسليم منك الموت على المؤمن عند فicus روحه،  
لا بفicus روحه حتى يسلم عليه [بحر حسن]

12- *Al Bara'a Ibn Azab* commented on the verse that reads **"Their greeting, the day they meet him is peace"** saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting"  
(An authentic account)

١٣ (أخرجه) البخاري عن عبادة بن الصامت عن النبي ﷺ قال  
(من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه)،  
فقال عائشه أو بعض الرواچه، إنا نكره الموت، فقال: (ليس ذلك)  
ولكن المؤمن إذا حصره الموت بشر برصوات من الله وكرامته فليس  
شيء أحب إليه مما أممه فحب لقاء الله أحب لقاءه وإن الكافر  
إذا حصره الموت بشر بعداب الله وعقوبته فليس شيء لكره إليه مما  
أمامه، فكره لقاء الله وكره الله لقاءه، أخرجه مسلم وابن ماجه من  
حديث عائشه وابن المارث من حديث أنس رضي الله عنهم (عنه)  
[حديث صحيح]

13- *Bukhari* reported on the authority of *Ubbada Ibn Al Samit* that the Prophet said "Whoever loves to meet Allah, Allah will love to meet him And whoever dislikes meeting Allah, Allah will dislike to meet him" *Aisha* - or perhaps another one of his wives said "We do hate death" The Prophet replied "This is not what I mean But, upon death a believer will get glad tidings from Allah that He is pleased with

him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah so Allah hates meeting him."

(*Hadith Sahih*)

### خروج نفوس المؤمنين والكافرين

#### How believers' and disbelievers' souls leave their bodies

١٤- خرج أبو نعيم من حديث الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال، قال رسول الله ﷺ ((إن نفس المؤمن تخرج رثاء، وإن نفس الكافر تس كما تسب نفس الحمار، وإن المؤمن ليحمل الحطية فسب عليه عبد الموت ليكفر بها عنه، وإن الكافر ليعم لحسه فسب عليه عبد الموت ليحرى به)) [حديث صحيح]

14- On the authority of Abu-Nu'aim, quoting the *Hadith* narrated by Al A'mash, Abraham reported that Alqama quoted Al-dallat who said that Prophet Muhammad said "The soul of the believer comes out of his body in the shape of sweat, whereas the soul of the disbeliever is grabbed like a donkey's. Believers are punished for their sins at death to get rid of them at all, but disbelievers' deaths are rendered easy as a reward for the good deeds they carried out, so that they also get rid of them at all" (*Hadith Sahih*)

## ذكر الموت [ومصلته] والاستعداد له

### The preparation for, and remembrance of, death

١٥- قال العلماء الموت ليس بعدم محض ولا قضاء صرف وإنما هو انقطاع علو الروح بالنسب ومعارفته وحيلولة سهمه، وينتج الحال، وانقطاع من دار إلى دار، وهو من أعظم المصائب، وقد سماه الله تعالى مصيبة، في قوله (تعالى) ﴿فَأَصَابَكُمْ فُجُؤَةُ الْمَوْتِ﴾ فالموت هو المصيبة العظمى والرزية الكبرى. قال عمناب، وأعظم فيه الغفلة عنه، والإعراض عن ذكره، وقلة التفكير فيه، وترك العمل له، وإن فيه وحده لغيره لمن اعتبر وفكره لمن فكر

15- Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man's condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a 'catastrophe' as He says **"And the catastrophe of death befalls you (then)."** Thus death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.

١٦- النسائي عن أبي هريرة قال قال رسول الله ﷺ: أكثروا

ذكر هادم اللذات، يعني الموت، أحرجه ابن ماجه، والترمذي أيضا

[حديث صحيح]

16- *Al-Nasai* reported that on the authority of *Abu Huraira*, Prophet *Muhammad*, may the peace and blessings of Allah be upon him, said "Always remember the terminator of pleasures," meaning 'death' (Verified by *Ibn Maja* and *Al-Termizi*)

(*Hadith Sahih*.)

۱۷- انس ماحه عن ابن عمر أنه قال كنت حاضراً مع رسول الله ﷺ فجاء رجل من الأنصار، فسلم على النبي ﷺ فقال: يا رسول الله، أي المؤمنين أفقر؟ قال: أحسنهم حالاً، قال: فأبي المؤمنين أكسر؟ قال: ((أكثرهم للموت ذكر، وحسينم بعد استعداده أولئك الأكابر، حرجه مالك أبعد، وسيأتي في التفسير، إن شاء الله تعالى

[حديث حسن]

17- *Ibn Maja* reported that *Ibn Omar* said "One day I was sitting with the Prophet of Allah when one of the *Ansar* came and greeted him and asked "O Prophet of Allah! Who are the best believers?" The Prophet replied "The best believers are the most well-mannered." The man then asked "So, who are the most prudent believers?" The Prophet said "The most prudent believers are those who remember death most often and get ready for their afterlife. Those are the sagest" (Verified by *Malik* too) This *Hadith* will be quoted in the chapter dealing with 'seditions' Allah willing.

ما يذكر الموت والأخرة ويذهب في الدنيا

What reminds people of death and the hereafter and helps them disregard life

١٨ مسلم عن أبي هريرة قال: رآه النبي ﷺ فترأى أمه فبكى وأبكى من حوله فقال: «أسألت ربي (في) أن يعفو به فلم يؤس بى، وأسألته في أن لا يور قبرها فأبى لى، فووروا نهبوا قنبا تذكر الموت» [حديث صحيح]

18- Muslim quoted Abu Huraira who said "The Prophet, may the peace and blessings of Allah be upon him, once visited the grave of his mother. He cried so extensively that all his companions wept, and then he said "I asked Allah to forgive her, but He did not permit me and I asked Him for a permission to visit her grave, and He permitted me. So visit graves as they remind you of death" (*Hadith Sahih*)

١٩ وعن ابن ماجه، عن ابن مسعود أن رسول الله ﷺ قال: «كتب إليكم عن ربه القور، فووروها، فابها برها في الدنيا وتذكر الأخرة». [حديث صحيح]

19- Ibn Maja reported that on the authority of Ibn Mas'ood the Prophet, may the peace and blessings of Allah be upon him, said "I have previously prohibited you of visiting graves, but now I ask you to do so as they help you disregard this worldly life and reminds you of the hereafter" (*Hadith Sahih*)



ما جاء أن الموت سكوات  
وهي تسلم الأعضاء بعضها على بعض  
وفيها يصير الإنسان إليه

## Proofs of the pains of death and the condition of dying people

٢٠- وصف الله سبحانه وتعالى شدة الموت في أربع آيات.

الأولى: قوله الحق ﴿وَحَدَّثَ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾  
الثانية: قوله تعالى ﴿إِلَوْ بَرَى إِدِ الضَّالِّمُونَ فِي عَمْرَاتِ الْمَوْتِ﴾  
الثالثة: قوله تعالى ﴿فَلَوْلَا إِذَا بَلَغَ الْخُلُقُومَ﴾  
الرابعة (قوله): ﴿كَأَلَا إِذَا بَلَغَ الْثَّرَاقِي﴾

20- Allah, glory to Him, describes the severity of death in four verses. He says in the first "And the stupor of death comes in truth," and the second "If thou couldst but see how the wicked do fare in the agonies of death." The third verse reads "Then why do ye not intervene when the soul of the dying man reaches the throat," and the fourth: "Yea, when the soul reaches to the collar-bone (in its exit, "

(روى) البحري عن عائشة رضي الله عنها أن رسول الله ﷺ كان بين يديه ركوة ر عليه فيها ماء فجعل يدخل يده في الماء فيمسح بهما وجهه ويقول لا اله الا الله ان لموت سكرات ثم يصب يده فجعل يقول (في الرقيق لأعنى) حتى قبض ومات به  
[حديث صحيح]

*Bukhari* reported that Lady A'isha, may Allah be pleased with her, said that on his deathbed, the Prophet, peace and blessings be upon him, had beside him a pot of water. He kept inserting his hands in the pot to wet them and daub his face, saying "There is no god but Allah. Death does have its pains." Then, he raised his hands and kept saying "To the company of Allah!" until his hands fell down and he died.

*Hadith Sahih*

## الموت كفارة لكل مسلم Death expiates Muslims' sins

٢١ (فصل) انما كان الموت كدره، لكل ما بلغاه ألمب في مرضه من الآلام والأوجع، وقد قال ﷺ ((م من مسلم يصيبه اذى من مرض فما سواه الا حط الله به سبائنه كما حط الشجرة ورقها)) حرجه مسلم. [حديث صحيح]

**21-** Death does really expiate sins because of the affliction of pains and agonies the dying person suffers from. Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Every jot of pain a Muslim suffers from, whether it be a malady or anything more serious, decreases the number of his sins just as trees get rid of their leaves" (Reported by Moslem) (*Hadith Sahih*)

٢٢ - ((وفي الموطأ)) عن أبي هريرة (قال قال رسول الله ﷺ ((من يرد الله به خيرا يصيبه)) [حديث صحيح]

22- On the authority of *Abu Huraira*, as quoted from *Al Mawata'a (Prophetic Hadiths Made easy)*, the Prophet, peace and blessings be upon him, said "Allah afflicts those He favors" (*Hadith Sahih*).

لَا يَمُوتُ أَحَدٌ إِلَّا وَهُوَ بِحَسَنِ بَالِهِ بِاللَّهِ  
وَهُوَ الْخَوْفُ مِنَ اللَّهِ تَعَالَى

**Man should have a favorable opinion of Allah at his death (Fearing Allah, glory to Him)**

٢٣- مسلم عن جابر قال سمعت رسول الله ﷺ يقول قبل وفاته صلاة ايسم ((لا يموتن أحدكم الا وهو بحسن الظن به)) اخرجه البخاري. [حديث صحيح]

23- On the authority of *Jabir Moslem* reported that the Prophet of Allah, peace and blessings be upon him, said, "None of you should die except having a favorable opinion of Allah" (Verified by *Bukhari*, (*Hadith Sahih*))

٢٤- ((يسر ماجه)) عن انس بن النسي ﷺ رحل على شاب وهو في الموت فقال (كيف تجدك؟) فقال ارجو الله ورسوله وأحب ديني، فقال رسول الله ﷺ ((لا يجمعان في قلب عبد مؤمن في مثل هذا الموطن إلا أعطاه الله ما يرحو واصله مما يحاف)) ذكره ابن أبي الدنيا، وخرجه الترمذي، وقال هذا حديث حسن عريب [حديث صحيح]

24- On the authority of *Anas, Ibn Maja* reported that the Prophet visited a dying youth and asked

him "How do you feel?" The young man replied "O Prophet of Allah! I have hope in Allah's mercy and I fear my sins." So, the Prophet said. "No sooner do these two feelings mix in a believer's heart under such circumstances, than Allah grants him what he wishes and protects him of what he fears." This *Hadith* was also reported by *Ibn Abu Al Duna* and verified by *At Tirmizi*, who said it is *Hasan ghareeb* (*Hadith Hasan*)

### تلقين الميت لا إله إلا الله

#### Dictating *Shahadah* to the dying person

٢٥ مسلم عن أبي سعيد الخدري، قال، قال رسول الله ﷺ.  
 ((لَقُوا مَوْتَكُمْ ((لا إله إلا الله)) [حديث صحيح.

25- On the authority of *Abu Saeed Al Khudri*, *Moslem* reported that Prophet Muhammad, peace and blessings be upon him said "Dictate your dying relatives to testify that there is no god but Allah."

*Hadith Sahih*

٢٦ (فصل) فإن علموا تلقين الموتى هذه الكلمة سنة ماثومة  
 عمر بها المسلمون، وذلك ليكون آخر كلامهم لا إله إلا الله فحتم له  
 بالسعادة، وليدخل في عموم قوله عليه السلام، (من كان آخر كلامه  
 لا إله إلا الله دخل الجنة) أخرجه أبو داود من حديث معاذ بن حمر  
 - رضي الله عنه - وصححه أبو محمد عبد الحق، وليس له المحصر  
 غير ما يقع به السعد، فإنه يعرض بمحصر يفسد عليه عقيدته،  
 على ما يأتي [حديث صحيح]

26- Our scholars commented that dictating *Shahadah* to the dying person is a favorable tradition implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet's *Hadith* "He whose last words were testifying that there no god but Allah will join paradise" (Reported by *Abu Dawud*, based on the *Hadith* narrated by *Moaz Ibn Jabal*, may Allah be pleased with him. It was verified by *Abu Muhammad Abdul Haqq*. Dictating the dying person *Shahadah* would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein (*Hadith Sahih*).

من حضر الميت فلا يلقه ولا يكلم بحير  
وكيف الدعاء للميت إذا مات وفي تهميمه

**He who attends to a dying person should utter good words (How to pray for the dying person at death and how to close his eyelids)**

٢٧ مسلم عن أم سلمة رضي الله عنها قالت قال رسول الله  
ﷺ «إذا حضرتم المريض أو الميت فقولوا خیر فإن الملائكة  
يؤمنون على ما تقولون»

قالت قتب مات أبو سمية أسب النبي ﷺ فقالت يا رسول الله ((إن  
أبو سلمة قد مات فقال: ((قولي اللهم عرفني ولله واعقبني منه عني

حسنة)) قات فعلت، فأعفني الله من هو حير منه رسول الله ﷺ

[حديث صحيح]

27- *Moslem* reported that *Umm Salama*, may Allah be pleased with her, said that the Prophet, peace be upon him, said "When you attend to a dying person say kind words and supplicate benevolently for him as the angels say 'Amen' to what you pray" *Umm Salama* added "So, when *Abu Salama* died, I went to the Prophet and told him He then said to me "Say O Allah! Forgive his sins and compensate me with a better person" So, I said what the Prophet taught me, and I was compensated by a better one the Prophet himself may the peace and blessings be upon him" (*Hadith Sahih*)

٢٨- ابن ماجه، عن شداد بن أوس قال، قال رسول الله ﷺ،

((« حصرتم موتكم فأعصوا، انصروا فإن النصر يسع الروح، وفولوا

حير فإن الملائكة يومئذ على ما قال أهل الميت )) [حديث حسن]

28- On the authority of *Shaddad Ibn Aus*, *Ibn Maja* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him said "If you attended to a dead person, close his eyelids, for sight follows the soul and say good words, for the angels always support what the dead person's family says"

(*Hadith Hasan*)

ما جاء في سوء الخاتمة  
وما جاء أن الأعمال بالحوادث

**Hadiths Concerning Bad Deaths  
(How Endings Matter More)**

٢٩ مَسْنُونٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ  
إِنَّ الرَّحْلَ لَيَسْعَمُ الرَّمْلَ الطَّوِيلَ يَعْمَلُ أَهْلُ الْحَيَةِ ثُمَّ يَحْتَمُ بِهِ عَمَلُهُ  
يَعْمَلُ أَهْلُ الدَّارِ، وَإِنَّ الرَّحْلَ لَيَعْمَلُ الرَّمْلَ الطَّوِيلَ يَعْمَلُ أَهْلُ الدَّارِ  
ثُمَّ يَحْتَمُ لَهُ بِعَمَلِ أَهْلِ الْحَيَةِ [حديث صحيح وهو مؤثر]

29. Reported Moslem that *Abu Huraira*, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." *Hadith Sahih* reported by a succession of narrators)

٣٠ وَفِي السَّحَابِ عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ:  
إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلِ أَهْلِ الدَّارِ، وَإِنَّهُ مِنْ أَهْلِ الْحَيَةِ، وَيَعْمَلُ عَمَلِ أَهْلِ  
الْحَيَةِ، وَإِنَّهُ مِنْ أَهْلِ الدَّارِ، وَإِنَّهُ بِالْأَعْمَالِ بِالْحَوَائِدِ [حديث صحيح]

30. Quoted from *Bukhar*, is *Sahl Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him once said "A servant of Allah might be doing the very sins that would plunge him into hell, although he belongs to





الموت فقال: السلام عليك يا ولي الله، الله يقرئك السلام، ثم برع بهده  
 الآية ﴿الذين تتوفاهم الملائكة طيبين يقولون سلاماً عليكم﴾ [حبر حسن]

32- *Ibn Al Mubarak* reported that *Hayya* told him that *Abu Sakhr* said quoting *Muhammad*, quoting *Ka'ab Al Qarzi* who said "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah! Allah sends greeting to you," and then takes the soul while reciting **"Those whose life the angel ends while they are virtuous, will be saying: peace be with you "** An authentic account)

٣٣ وقال ابن مسعود: إذا جاء منك الموت لفنص روح المؤمن

قال: ربك بقرئك السلام

33- *Ibn Mas'ood* said "When the angel comes to him he will say "Your Lord sends peace to you "

٣٤- وعن البراء بن عازب في قوله (تعالى) ﴿تحيّهم يوم  
 نفوسهم سلاماً﴾ فسلم منك الموت على المؤمن عند قبض روحه،  
 لا ينص روحه حتى يسلم عليه [حبر حسن]

34- *Al Bara'a Ibn Azib* commented on the verse that reads **"Their greeting, the day they meet him is peace"** saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting "

(An authentic account)

٣٥ - (أخرج) البخاري عن عباد بن الصديق عن النبي ﷺ

قال: من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه. فقالت عائشة - أو بعض أرواحه - إن ليكره الموت، فقال (يسر ذاك) ولكن الموتى ١ حصره الموت بشر من صواب من الله وكرهه ليس شيء أحب إليه مما أمسه فأحب لقاء الله وأحب الله لقاءه وإن الكفر ٢ حصره الموت بشر بعدا لله وعقوبته ليس شيء أكره إليه مما أمسه، فكره لقاء الله وكره الله لقاءه. أخرجه مسلم وابن ماجه من حديث عائشة وابن المبارك من حديث ابن رصي الله (عليهم).

[حديث صحيح]

35- Bukhari reported on the authority of *Ubadah Ibn Al Samut* that the Prophet said "Whoever loves to meet Allah Allah will love to meet him. And whoever dislikes meeting Allah Allah will dislike to meet him." *A'isha* or perhaps another one of his wives said "We do hate death." The Prophet replied "This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with him and thereupon he will love to meet Allah and Allah will love to meet him. As for the unbeliever when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah, so Allah hates meeting him."

*Hadith Sahih*

مَا يَتَّبِعُ الْمَيِّتَ إِذَا فُتِرَ وَيَعُدُّ مَوْتَهُ وَمَا  
يَبْقَى مَعَهُ فِيهِ

**What follows a person to his grave and  
stays with him**

٣٦- مسلم عن أنس بن مالك قال قال رسول الله ﷺ  
يسمى الميت ثلاثة فيرجع أنس وبقي و حد، يبعه هبه وماله وعمه  
فيرجع اهله وماله وبنى عمله. [حديث صحيح]

**36-** Moslem reported on the authority of *Anas Ibn Malik* that the Prophet of Allah peace and blessings be upon him, said "Three things follow a person to his grave Two of them return while one remains with him His family, money and deeds follow him. His family and money return home while his deeds stay with him" (*Hadith Sahih*)

٣٧- روى أبو نعم من حديث قتادة عن أنس بن مالك قال قال  
رسول الله ﷺ (يسمى بحري حره للعد بعد موته وهو في قبره  
من علم عيما أو حري يهر أو حر ير أو غرس حلا أو بنى مسجدا  
أو ورت مصحفا أو ترك ولدا يسعفه نه بعد موته . [حديث حسن])

**37-** On the authority of *Abu Na'aim Qatada* said quoting *Anas Ibn Malik* that the Prophet, peace and blessings be upon him, said "Seven things will yield reward to a person even after his death a knowledge he spread, a river he dug a well he drilled a palm tree he planted, a mosque he built, a copy of the Qur'an he bequeathed, a virtuous son who will pray for Allah to grant him forgiveness" (*Hadith Hasan*)

مَا حَاءَ أَنَّ الْفَرَّ أَهْلَ مَنَارِلِ الْآخِرَةِ وَهِيَ الْبُكَاءُ عِنْدَهُ  
وَهِيَ حُكْمُهُ وَالْأَسْتِغْدَادُ لَهُ

**The severity of death - The grave is the first  
step toward the hereafter**

۳۸ ابن ماجہ عن حماد بن عثمان قال كان عثمان - رضي  
سہ عنہ - اذا وقف على قبر بكى حتى سل بجنبه، فعيل له، ذكر  
الجنة والنار ولا يبكي، ونكي من هذا قال ابن رسول الله ﷺ  
، ان القبر اول مسبر الابرار من بعد ما بعده أبصر منه  
وإن لم ينج منه فما بعده أشد منه [حديث حسن]

38- *Ibn Maja* cited *Hamid Ibn Othman* as saying that *Othman*, may Allah be pleased with him used to shed tears till they wet his beard whenever he stands by a grave. He was asked "When paradise and hellfire are mentioned, you would not cry. How do you cry over this?" He said "The Prophet, peace and blessings be upon him, said "The grave is the first stage of the hereafter. If a person is saved from its torment then what comes after it is really easy. If one is not saved from it, what follows is really severer."

*(Hadith Hasan)*

۳۹ قال: قال رسول الله ﷺ ((ما رأت من مطر قط ولا من القبر  
قطعت منه)) أخرجه الترمذي [حديث حسن]

39- *Ibn Maja* reported that the Prophet, peace and blessings be upon him, said "I have never seen a more horrible sight than that of the grave." (Verified by *At Termizi*) (Hadith Hasan)

٤٠- ابن ماجه عن البراء قال كنا مع رسول الله ﷺ في حارة،  
فجلس على شفير القبر فبكى وأبكى حتى بل الثرى ثم قال (( احواسي  
لمثل هذا فعدو )) [حديث حسن]

40- *Ibn Maja* reported that *Al Bara'a* said "We were with the Prophet, may the peace and blessings of Allah be upon him in a funeral. He sat at a grave and started shedding tears so heavily that his tears wetted the dust. Then, he said "My brethren! For this you should prepare yourselves" (*Hadith Hasan*)

ما جاء أن الموتى يتراودون في قبورهم  
واستحسن الكفن لذلك

**How the dead exchange visits in their graves**

٤١- وهي صحيح مسلم عن حابر بن عبد الله - رضي الله عنه  
عن رسول الله ﷺ ((إذا كف حاكم أحده فليحسن كفه)).  
[حديث صحيح]

41 *Moslem* reported on the authority of *Jabu Ibn Abdullah* that the Prophet, may the peace and blessings of Allah be upon him, said "When any of you enshroud his brother let him choose a good shroud for him" *Hadith Sahih*

مَا جَاءَ فِي كَلَامِ الْغَبْرِ كُلِّ يَوْمٍ  
وَكَلَامِهِ لِلْغَبْرِ إِذَا وَضِعَ فِيهِ

**How the grave speaks and addresses its  
inhabitant daily**

٤٢ - وخرج هـ - بن السري قال: حدثت حسين الجعفي، عن مالك بن معول، عن عبد الله بن عبد بن عمير قال: يجعل الله للغبر لساناً يطلق به فيقول: 'ابن آدم، كيف نسيتني؟' أما علمت أي بيوت (لأكله وبيوت) الدود، وبيوت الوحدة، وبيت الوحشة؟ [خبر صحيح]

42- *Abdullah Ibn Ubaid Ibn Umair* said "Allah gives a tongue to the grave to speak with, and it will address a person saying 'O son of Adam! How come that you have forgotten me? Have not you known that I am the abode of decay, the abode of worms, the abode of loneliness the abode of seclusion?'"

an authentic account

٤٣ - قال وحدثنا وكيع، عن مالك بن معول، عن عبد الله بن عبد بن عمير قال: إن الغبر يبكي ويقول في مكانه أنا بيت الوحشة، وأنا بيت الوحدة وأنا بيت الدود. [خبر صحيح]

43- *Abdullah Ibn Ubaid Ibn Umair* is reported as having said "The grave would cry saying 'I am the dwelling of strangeness the abode of loneliness and the abode of worms'" an authentic account)

صُعِطَ الْقَبْرُ عَلَى صَاحِبِهِ وَإِنْ كَانَ صَالِحًا

**How the grave presses its inhabitants,  
even the virtuous ones**

٤٤ السنائي عن عبد الله بن عمر عن رسول الله ﷺ قال  
«هذا الذي تحرك له عرش الرحمن وفتحت له أبواب السماء، وشهده  
سبعون ألفاً من الملائكة، لقد صم صمة ثم فرج عنه» قال أبو عبد  
الرحمن السنائي يعني سعد بن معاذ، [حديث صحيح]

**44. Abdullah Ibn Omar** reported that the Prophet, may the peace and blessings of Allah be upon him, said "This one (i.e. *Sa'ad Ibn Mo'az*) for whom the Throne of Allah the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released " (*Hadith Sahih*)

٤٥ - ومن حديث شعبة بن الحجاج بإسناده إلى عائشة أم المؤمنين  
- رضي الله عنها - قالت قال رسول الله ﷺ «إن للقرصعة  
لو نج منها أحد لنج منها سعد بن معاذ» [حديث صحيح]

**45- Aisha** the mother of the believers may Allah be pleased with her reported that the Prophet of Allah peace and blessings be upon him, said "The grave has a pressure, if anyone was to be saved from it, *Sa'ad Ibn Mo'az* would " (*Hadith Sahih*)

المت يعذب بكاء أهله عليه

وهم من شر الناس له

**The dead person is tortured when his family  
wails for him**

**(That makes him suffer)**

٤٦- وذكر أبو عمر بن عبد البر في كتاب (الاستيعاب) من  
حدثني أبي موسى لأشعري عن النبي ﷺ قال ((المت يعذب بكاء  
أهله عليه، إذا قالت البائعة، وأعضاءه، وأبصاره، وكاسية، حد  
أنهت وقبى له أب عصدها؟ انت بصرها؟ انت كاسية؟))

[حديث حسن]

46- *Aba Mussa* reported that the Prophet, may the peace and blessings of Allah be upon him, said "A dead person will suffer from the wailing of the living people over his death. When a wailing woman says bemoaning her husband "O my supporter O my provider," the dead person will be moved roughly and the angels will say to him "Are you her supporter? Are you her provider?" (*Hadith Hasan*)

ما يقال عند وضع الميت في قبره

وهي اللحد في القبر

**What should be said on placing the dead  
person in his grave**

٤٧- روى ابن ماجه عن ابن عباس قال، لما أراؤا أن يحفروا  
لرسول الله ﷺ، دعوا إلى أبي عبيدة، وكان يصرح كصريح هو



مكة، ويعثر إلى أبي طلحة وكان هو الذي حفر لأهل المدينة، وكان  
يلحد فبعثوا إليهما رسولين، قالوا إليهم حر لرسولك، فوجدوا أبي طلحة  
فحيوه، ولم يوجد أبو عبيده فلحد لرسول الله ﷺ

[بحر صحيح غير هـ]

47- *Ibn Abbas* may Allan be pleased with him, said "When the Companions wanted to dig a grave for the Prophet, they asked *Abu Obaida* to do that. He used to dig graves the way the people of Mecca used to. They also asked *Abu Talha*, who used to dig graves for the residents of Medina. They sent messengers to the two of them and prayed "O Allah, glory to You! You choose the one who digs the grave of Your Prophet!" The messenger then found *Abu Talha* who came immediately whereas *Abu Obaida* could not be found then. So, *Abu Talha* dug the grave of the Prophet the way the residents of Medina used to." (An authentic account)

٤٨- وروى أبو ذؤود عن ابن عباس قال: قال رسول الله ﷺ:  
(اللحد لب، والسق لعير، حرحه ابن سحبه، الترمذي وقال  
حديث صحيح).

48- *Ibn Abbas*, may Allan be pleased with him, reported that the Prophet, peace and blessings be upon him, said "*Lahd* (a small hole at the side of a big grave) is for us while *Shaqq* (a hole on the earth) is for others" (*Hadith Sahih*).

**الوقوف عند القبر**  
**قائلاً بسم الله والثناء بالتثنية له**  
**Standing by the grave after burying the**  
**dead person And praying for him**

٤٩- أبو داود عن عثمان بن عفان - رضي الله عنه - قال قال رسول الله ﷺ إذا فرغ من دفن الميت وقف عليه وقال (استغفروا لأهلكم واسألوا له بالنسب فيه إلا يسأل) [حديث صحيح]

49- *Othman Ibn Affan*, may Allah be pleased with him, said "After burying a dead person, the Prophet, peace and blessings be upon him, would stand by the grave and say "Seek forgiveness for your brother, ask Allah for him not to hesitate in his answers for he is being questioned now (by the angels) " *Hadith Sahih*

٥٠- ومن هذا الباب ما ثبت في الصحيحين عن عبد الله قال قال رسول الله ﷺ (ليس منا من أطمع الحدود وشق الجيوب، ودعا بدعوى الجاهلية). [حديث صحيح]

50- *Abdullah* reported that the Prophet, peace and blessings be upon him, said "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of (grieving that were uttered during the time of) *Jahileya* (pre-Islamic Paganism)" *Hadith Sahih*

۵۱- وفيهما أَيْص عن أبي بردة بن أبي موسى قال: وجم أبو موسى وجعا فعشي عليه و أسه في حجر امرأه من أسه فصاحت امرأه من هله، فلم يستطع أن يرد عيها شيئا، فلما أفق قال أبي برئ من برئ منه رسول الله ﷺ فإن رسول الله ﷺ برئ من الصلابة والحالفة والشفافة [حديث صحيح]

51- *Abu Barda Ibn Abu Mussa* said. "Abu Mussa got sick to the extent that he fainted. He was lying with his head in the lap of one of his family. A woman, from amongst his relatives, cried but he could not stop her. When he gained his conscious he said "I have no relation with the ones who have been denounced by the Prophet, for the Prophet, peace and blessings be upon him, denounced the wailing woman, the woman who shaves her hair (as a token of mourning) and the one who tears her clothes." (*Hadith Sahih*)

۵۲- ابن ماجه عن أبي امامه أن رسول الله ﷺ بع الحامشه وجهها، واشفاقه حينها، والداعيه ناييل وبنور أساده صحيح [حديث صحيح]

52- *Abu Umama* reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who damns or inveighs herself (*Hadith Sahih*)

## سؤال الملك للجنس وهل اتهم من عذاب القبر وعذاب النار

**How angels question the dead person  
(One should seek refuge from the torture  
of the grave)**

٥٢ البحري عن أنس بن مالك قال قال رسول الله ﷺ  
«إني أبعث إذا وصع في قبره، ونوى عنه صاحبه، أنه سميع فرع  
يعلمهم أنه ملك فيبعثه فيقول له: ما كنت تقول في هذا الرجل  
محمد ﷺ؟ قال المؤمن فيقول أشهد أنه عبد الله ورسوله، فقال له:  
انظر إلى مفعدك من الد فإبدلك الله تعالى به مقعداً من الجنة  
فيراها جميعاً»، قال قتادة: وذكر لنا أنه يفسح له في قبره أربعون  
درعاً قال مسلم: سبعون درعاً، ويملاً عليه خصرأ إلى يوم يبعثون  
ثم رجع إلى حديث أنس قال: «أما المصدق والكافر فيقال له: ما كنت  
تقول في هذا الرجل؟ فيقول: لا أدري، كنت أقول ما يقول الناس  
فيقال لا ريب، ولا تلبس، وبصرب بمضروق من حديث صريه بين  
أدسه فيصيح صيحه يسمعها من الله إلا الثقيلين»

قلت ليس عند مسلم، ثم رجع إلى حديث أنس إلى آخره وإنما هو  
عند البحري، فحديثه أكمل. وقول الملكين «و لا تلبس»

قال النووي: الأصل في هذه النكسة الواو، أي ولا تلبس إلا  
أنه قلب باء لسع بها ريب، وقد جاء من حديث سريء لا ريب  
ولا تلبس، على ما رواه الإمام أحمد بن حنبل، ي لم يذكر ولم ينل  
المرر، فلم تتفع بدر اينك ولا ملاونك [حديث صحيح]

53- *Anas Ibn Malik* reported that the Prophet, peace and blessings be upon him, said "When

a person is placed in his grave and his friends turn their backs to him, he will hear the sound of their steps. Two angels will come to him and let him sit and say to him "What do you think of this man who was sent to you?" The benever would answer "I bear witness that he is the servant of Allah and His Prophet." They will comment then saying "Look at your place in hellfire! You have been given a good place in paradise instead of it." So, he will see both places. As for the hypocrite and the unsever, they (the angels) will ask him "What do you think of the man who was sent to thee?" and he will answer "I do not know! I used to go along with people in what they say." Then they will say to him "Cursed you are! Never did you have knowledge." Then, he will be hit with iron hammers on his ears. He will cry loudly to the extent that all the dwellers of other graves will hear him." *Hadith Sahih*

ذكر حديثه البراء المشهور الجامع لأحوال  
الموتى عند قبض أرواحهم وهي قبورهم

**The famous *Hadith* narrated by *Al-Bara'a Ibn Azib* that sums up The affairs of the dead at death and in the grave**

٥٤ أخرجه أبو داود - الطيالسي وعبد بن حماد في مسندهم،  
وعلي بن معبد في (كتاب الضاعة والمعصية)، وهداد بن السري في  
رهده، وحمد بن حنبل في (مسند) وغيرهم، وهو حديث صحيح به  
طريق كثيرة، تهتم بحريج طريقه علي بن معبد فأن أبو داود الطيالسي

فكان حدث أبو عوانة عن الأعشى، قال هناد وحماد حدث أبو معوية  
عن الأعشى عن سمهال بن عمرو، وكان أبو معوية حدثاً عمرو بن  
سائب سمعه من سمهال بن عمرو عن راذان عن البراء - يعني ابن  
عرب - وحديث أبي عوانة أنهم، وقال البراء خرجا مع رسول  
الله ﷺ في جنازة رجل من الأنصار فنهيت إلى العير، ولما يلحد،  
فجلس رسول الله ﷺ وجلسا حوله، كنما على رؤوس الطير، وقال  
عمرو بن سائب وقع، ولم يفقه أبو عوانة، فجعل يرفع بصره، وينظر  
إلى السماء، ويحضر بصره، وينظر إلى الأرض ثم قال يا عوانة يا  
من عذاب العير، قلبي مرار ثم قال، من العبد المومن إذا كان في  
القال من آخره وانقطع من الدنيا، جاءه ملك فجلس عند راسه  
فبقر حرجي لها نفس تطيبه إلى معرفه من الله ورصوا، فتخرج  
نفسه فتسير كما يسير قطر السماء قال عمرو في حديثه ولم يسه  
أبو عوانة من كنتم ترون غير ذلك، وتقول ملائكة من الجنة يبص  
ابوحوه، كأر وحوهم السمسم، ومعهم أكفان من أكفان الجنة، وحوط  
من حوطينها، فجلسوا منه من البصر فبدأ قصص الملك لم يدعها في  
سده صرقة عين قال يا عوانة فونه بحالي ﴿نُفُوسُهُ رُسُومٌ وَهُمْ لَا يُعْرَفُونَ﴾  
قال فتخرج نفسه كطيب ربح وحدث، فخرج به لملائكة فلا ياتون  
على حد فيم بين السماء والأرض، لا قالوا ما هذه الروح؟ فقال  
فلا، يا حسن أسمائه حتى ينهوه به أبواب السماء الدنيا، فيفتح به،  
وتشعه من من كل سماء مغرور حتى ينتهي إلى السماء السابعة،  
فقال. اكتبوا كتابه في عليين ﴿وَمَا أَزَالُ مَا عَلَيْكَ﴾ كتاب مرقوم ﴿  
شَهِدَةُ الْمُقَرَّرُونَ﴾ فكتب كتابه في عليين، ثم يقال دوه إلى الأرض  
في بي وعينهم أبي من حنفيهم، وفيها يحيدهم ومنه يخرجهم باره

أخرى ، وقال فيرد إلى الأرض وبعد روجه في حسده، فأنشيه ملكاً  
سُدد لاسنهر فسهرايه ويجلسه فيقول من ربك؟ وما ديك؟  
ومن نبيك؟ فيقول ربي الله وبني الإسلام، فيقول لا، فما تقول في هذا  
المرحل الذي عدت فيكم؟ فيقول هو رسول الله، فيقول لا، وما ندرتك؟  
فيقول: حاتم بالبيت من ربا فاست به وصافى، قال: وذلك  
قوله تعالى ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِتَقْوَى اللَّهِ لِيُخْرِجَهُمْ فِي حَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ﴾ قال وسادي سادي اسماء ان قد صدق عبدي فافرشوه  
من الحبة والنسوة من الحبة، واروه منرله منها وبفسح له مد بصره،  
ويمثل عمله به في صورته رجل حسن الوجه طيب الرائحة حسن  
الثياب، فيقول: انشر بما أعد الله لك ابشر برصوا من الله وحاب فيها  
نعيم مفيم فيقول: بشرك الله بخير، من أنت فوجهك الوجه الذي جاء  
بالخير؟ فيقول: هو يومك الذي كتب نوع أو الأمر الذي كتب نوعه،  
ان علمك الصالح هو الله ما علمتك إلا كتب سرى في طاعة الله طيباً  
عن معصية الله فجرأك الله حيرا فيقول يا رب اقم الساعة كي أرجع  
إلى هلي ومالي قال إهاب كان فحر وكان في إهاب من ادب واعطى  
من الآخرة جاء ملك، فجلس عند رأسه فقال: اخرجي أسه النفس  
الحبيثة ابشري بسخط من الله وغصبه، فسرل الملائكة سود الوجوه  
معهم مسوح من سر فإدا فبصها الملك فموا فلم يدعوه في بده طرفه  
عين، قال: ففرق في حسده فاسترحه، فطع منها العروق والعصب  
كانسور الكثير الشعب من اصوف المتل، فوحد من الملك فحرح  
كأنس حبه وحس فلا يمر على حد فيم بين السماء والأرض، لا  
قالوا ما هذه ارواح الحبيثة؟ فيقولون: هذا فلا بأسوا اسماء حتى  
ينهوها به إلى السماء الدب فلا يفتح لهم، فيقولون روه إلى الأرض إلى

وعدتهم اني منها خلفهم وفيها بعدهم ومنها بحر جهنم ثم دبحني قال  
فبرمى به من السماء قال ولا هذه الآية ﴿وَمَنْ يُشْرِكْ بِإِبْنِهِ هَكَائِمًا  
خَرَّ مِنْ سَمَاءٍ فَخَطَطَهُ الصَّيْرُ وَهُوَ يَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾.  
قال «بعداد إلى الألف وتعد فيه روحه، وبإبنيه ملكان شديد الأسهر  
هستهرا به وحلسانه فهو لا . من . بك؟ وما بك؟ فيقول لا اسري،  
فيقول لا، فما تقول هي هذا الرجل الذي يحب فيكم؟ فلا يهدي لأسمه  
فيقال محمد، فيقول لا أنري سمعت أناس يقولون بك فار . فيقال  
لا أدري فيصير عليه قبره حتى يختلف أصلاعه، وبمثل له عمله في  
صوته ربح فيريح الوجه من الريح فيريح الثياب، فيقال أنسر بعداد  
الله وسخطه، هفون من أنف فوجهك الذي جاء بالسرة فيقول  
اب عملك الحبيب فو الله ما علمتك إلا كب تطب عن طاعة لله سريع  
إلى معصية الله»

قال عمرو في حديثه عن المهال عن راس عن الرء عن اسي  
﴿يفصص له أصم أنكم بيده مرربه لو صرب بها جبل صار تراب﴾  
أو قال «رسم فيصره به صرته نسمعه الحلائق إلا الثقلين، ثم سعد  
فيه الروح فيصره صرته دبحني بقط ابي دوح الطالسي وحرجه  
عليه بعد الجهني من عدة طرق بمعه ورد فيه «ثم يفصص به  
أصم معه مرربة من حديد فيصره به صرته فسق بها من  
سوائته إلى حصره ثم بعد فيصره صرته فتلو بها من سوائته إلى  
حصره، ورد في بعض طرقه عند فوهه مرربه من حديد «لو اجتمع  
عليه الثقلان لم يفلوها فصر ب بها صرته فيصير ترابا، ثم بعد فيه  
الروح، فيصر بها صرته نسمعه من على الأرض عن الثقلين، ثم  
يقال فوشوا به لوجس من دار، وافحو له باب إلى النار، فيعشر له



نوحا من سر ويفتح له باب إلى أنبار، وراى فيه عند قوله، وانقطع  
 من الدنيا، (قلت به ملائكة غلاط شداد معهم حووط من سر وسرايل  
 من فطراى يحتشونه فترع نفسه كما سرع السقود الكثير الشعب  
 من الصوف المبطل بقطع معه عروقهم، فيه خرجت نفسه لبعه كل  
 ملك في السماء وكل ملك في الأرض) [حدث صحيح]

54- Both *Abu Dawud Al-Tayalest* and *Abd Ibn Hameed* in their Musnad (Verified Collection of Hadiths and *Ali Ibn Ma'bad* in his book Obedience and Disobedience together with *Hinad Ibn Al Sarri* in his book titled Asceticism, and *Ahmad Ibn Hanbal* in his Musnad and others narrate this *Hadith*. It is *Hadith Sahih* which has many narrations and versions with which *Ali Ibn Ma'bad* was extremely concerned. *Abi Dawud Al Tayalest* said, "Abu Uuana told us quoting *Al Amash* quoting *Al-Minhal Ibn Amr*, from *Zazan*, quoting in turn *Al Bara'a Ibn Azib* who said "We went out with the Prophet of Allah, peace and blessings be upon him to attend the funeral of a man from *Ansar*. When we reached the cemetery, he was not buried yet. The Prophet sat down and we encircled him in complete silence. Then he kept looking up and down at the sky and the earth and then he said "I seek refuge in Allah from the torture of the grave." He said it many times and added "When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you virtuous soul, to enjoy Allah's forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug." He said *Amr* mentioned the following

part in his narration of the *Hadith*, but *Abu U'ana* did not. He said "You might not see that. But white faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and scent. They sit far away from him until the angel of death takes the soul. When he does they immediately take it as Allah, glory to Him, says **"Our angels take his soul and they never fail in their duty"** Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose soul is this?" and they answer "It is soul of so and so (calling him with the best name he likes)." Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said "Write his record in *Illiyin* the high place where the registers of the righteous are kept as Allah says in the glorious verse **"And what will explain to thee what *Illiyin* is? There is a register, fully inscribed, to which bear witness those nearest to Allah"** And so it is written. Then it is said again "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al Bara'a* then added "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "Allah is my Lord, Islam is my religion." Then, they

ask "What do you say about the man sent to you with Alan's message?" He replies "He is the Prophet of Allah." They ask him again "How did you know that?" He answers "He brought us manifest verses and miracles from Alan, so I believed him." *Al-Bara'a* then commented "This is the meaning of the glorious verse that reads, **Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter**." He added "Then, voice coming from the sky calls on "My servant told the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says to him "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies "This is your promised day or he said, your promised reward and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says "O Allah! Establish the Last Hour so that I can go back to my family and property."

*Al-Bara'a* said "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced

angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose foul soul is this?" and they answer "It is soul of so-and-so calling him with the worst name he hates." Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al-Bara'a* said "So, they throw him from the sky and he read the verse **"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place"** *Al-Bara'a* then added, "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "I don't know." Then, they ask "What do you say about the man sent to you with Allan's message?" He cannot remember his name at that time, and they tell him that his name is Muhammad. He says "I don't know. I heard the people say that."

Then they say to him "May you have no knowledge at all." At that point his grave is narrowed until his organs quake. His vicious deeds take the form of an ugly, hideously-crossed, bad smelling man who says to him "I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell." He says then to him "Who are you? Your face is laden with evil." The man replies "I am your vicious deeds. I swear by Allah you have always been slow in observing His orders and quick in disobeying Him."

*Amr* narrated in the *Hadith* he reported from *Manhal Ibn Amr*, quoting *Zazan*, quoting in turn *Al-Baraa Ibn Azib* that the Prophet, may the peace and blessings of Allah be upon him, said "A deaf, mute creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him once so hard that every creature hears the sound except for man and the Jinn. Then, his soul is returned to him and he hits him again and again." The *Hadith* is reported by *Abu Dawud Al Tayalisi* and verified by *Ali Ibn Ma bad Al-Jahni* who added to it the following sentences "A deaf, blind creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him hard from his forehead to his waist, and then hits him again and again." In other versions of the *Hadith*, he adds to the description of the sledgehammer "It is so heavy that if mankind and the Jinn gather to move it, they will not be able to. He hits him once after which he turns into dust. Then his soul comes back to him and the creature hits him so hard that every creature on earth, except for the

Jinn and mankind, hears its dreadful sound. Then, it is said "Furnish his grave with two panes of fire and open to him a door to hell And it is immediately done." (*Hadith Saikh*)

احضار الآثار في سعة القبر على المؤمنين  
بالنسبة إلى أعمالهم

### Different Traditions on the Vastness of the Grave of a Believer

٥٥ جاء في حديث البخاري، ومسلم أنه يفسح له سبعون  
درعاً وفي الترمذي (سبعون درعاً في سبعين درعاً وفي حديث  
البراء (إمد البصر) وخرج علي بن محمد عن معاذة قالت قلت  
لعائشة - رضي الله عنها ألا يوسع عن مقبرتي ما يلقى وما  
يصنع به؟ فقالت إن كنت مومن ففسح له في قبره أربعون درعاً  
فست و٥٥ إما يكون ع. صيق السؤال واه الكافر فلا يزال قبره  
عليه ضيقاً

55- *Bukhari* and *Moslem* both reported that the  
'grave of a believer will be 70 yards

In *At Tirmuzi*, it will be 70 sq yards In the *Hadith*  
of *Al Bara'a* it will as wide as one could see *Ali Ibn*  
*Ma bad* reported on the authority of *Mu adhah* that  
she asked *Aisha* "Will you tell us about our graves,  
what is going to happen to us?" She said "If a person  
is a believer, his grave will be as wide as 40 yards " I  
said "This will follow the pressure of the grave at the  
time of the questioning As for an unbeliever, his  
grave will be always narrow "

ما يكون منه عذاب القبر واحتلاف أحوال  
الخصاة فيه بحسب اختلاف معاصيهم

**The causes of grave torture**  
**(The different conditions of the disobedient**  
**according to their sins)**

٥٦- أبو بكر بن أبي سبيبة عن أبي هريرة عن النبي ﷺ قال:

«أكثر عذاب القبر من البول». [حديث صحيح]

**56-** On the authority of *Abu Huraira*, may Allah be pleased with him, *Abu Bakr Ibn Abu Shaiba* reported that the Prophet, may the peace and blessings of Allah be upon him, said "Urine is what makes most people tormented in the grave" (*Hadith Sahih*)

٥٧- والبخاري ومسلم عن ابن عباس قال: مر النبي ﷺ على

قبرين فقال: انهما ليعدبان وما يعذب في كبير، أما أحدهما فكان يمشي بالنميمة، وأما الآخر فكان لا يستتره من بوله، فدعا بعسيب رطب فشقها باثنين ثم عرس على هـ واحد وعلى هـ واحد، ثم قال: ((لعله يحفف عنهم ما لم يبيسوا)).

**57-** *Bukhari* and *Moslem* reported that *Ibn Abbas* said "The Prophet of Allah, peace and blessings be upon him, passed by two graves and said "They are being tortured because of minor failings. One of them used to spread slander amongst people and the other used not to cleanse himself after urination." Then, he asked for a fresh green plant and divided it into two. Then he planed one on each grave and said "So long as these are green, they will alleviate their torment."

٥٨ البحري عن سمره بن جندب قال: كان النبي ﷺ إذا صلي  
صلاه أقبل على بوجهه، فقال: (من رأى منكم الليلة رؤيا؟) قال: فليس  
رأى أحد رؤيا قصها، فنقول ما نداء الله، فسألنا يوماً فقال: (هل رأى  
أحد منكم رؤيا؟) قلنا: لا قال: (لكني رأيت النسوة رحلن أحداً  
بيدي فخرجني إلى الأرض المفسدة، فإذا رجل حائس ورجل قائم  
بيده كلوب من حديد سخنة في شدة حتى ببغ ففاه، ثم بفعل بشدة  
الأحر مثل ذلك ونسب شدة هذا فيعود فيصع مثله قلت: ما هذا؟ فلا  
انطلق، فانطلق حتى أتى على رجل مصطحع على ففاه ورجل قائم  
على رأسه بهر أو صحرة فيندح بها رأسه، وإذا صر به نأهده الحجر  
فانطلق لباحه فما يرجع إلى هذا حتى يلتئم رأسه وعد رأسه كم هو  
فعد إليه فصره، قلت: ما هذا؟ فلا انطلق فانطلق إلى نفث مثل  
النور أعلاه صيق وأسفله واسع يتوقف تحته بار، فإذا اقرب ارتفعوا  
حتى كانوا أن يخرجوا، فإذا حصب رجعوا هيه وفيها رجال وساء  
عراة، فقلت ما هذا؟ فلا انطلق، فانطلقا حتى أتينا على بهر من دم  
فيه رجل قائم وعلى سط النهر رجل بين يديه حجارة، فأقبل الرجل  
الذي في النهر فإذا أراد أن يخرج رمى الرجل بحر في فيه فراه  
حيث كان فجعل كلم جاء ليخرج، رمى في فيه بحجر فبرجع كم  
كان فقلت: ما هذا؟ فلا انطلق فانطلقا، حتى انتهيا إلى روصه  
حصراء فيها شجرة عظيمة وفي أصلها شبح وصبيان وإذا رجل  
قريب من الشجرة بين يديه نار يوقها فصعد بي الشجرة وادخلني  
داراً لم أر قط أحسن منها فيها شيوخ وشباب وبماء وصبيان، ثم  
أخرجني منها فصعدا بي الشجرة، فأدخاني داراً هي أحسن وأقص،  
ففيها شيوخ وشباب قلت: طوفهمني إليه فأخبرني عم رأيت، فلا



عن الذي رأيت يشق شدة. فكذاب بحسب الكذب، فنحمل عنه حتى  
 يلع لأفوق فبصنع به إلى يوم القيمة والذي رايه يشح رأسه فرحل  
 علمه الله القدر فنام عنه سائرين ولم يعمل فيه بالنهار . يفعل به إلى  
 يوم القيمة. وأما الذين رأيتهم في النقب فهم الرعاة، والذي رايه في  
 النهار كل الرعاة والشيخ في أصل الشجرة: إبراهيم والصبيان حوله  
 فالولاء الساس. والذي يوقد النار مستحضر النار، وأما الأولى دار  
 عمدة المؤمنين، وأما هذه النار دار الشهداء، وأما جبريل، وهذه  
 ميكتل فرفع رأسك فرفع رأسي قد هوي مثل السحاب، فلا ذلك  
 منك، فقلت، دعاني أدخل مرلي قال به في لك عمر، ولم  
 نستكمل فلو استكمته أثبت مرلك (حديث صحيح)

58- Bukhari reported that Samura Ibn Jundob said "The Prophet, may the peace and blessings of Allah be upon him, used to turn his face toward us after he finishes prayer and ask: "Who has seen a vision (dream) tonight?" If one of us saw one, he would tell it and the Prophet then comments, "Allah, glory to Him, knows best." One day, he asked us "Have any of you seen a vision tonight?" We answered in the negative. He said "But I have I have seen two people who led me to the Sacred Land, where I saw two persons one of them was sitting down and the other was standing by him holding an iron hook which he puts into the other man's jaw until it pierces through and reaches his nape. Then, he did the same to the other jaw. Then, the man's jaws heal and return to normal once more. At this, the other man did what he had before. So, I asked the two men

accompanying me "What is this?" But they said "Let's go." We went forth and I saw two men the first was lying on his back and the second was standing by him holding a rock. Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away. So, he goes to collect it while the first man's head gets healed and returns to normal. Then, he does the same again and again. So, I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a hole that looked like a furnace, being narrow in the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace. Whenever the fire blazes they rise up till they reach the top and almost come out of the furnace only to get down again when the flames are about to quench. So I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones. Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone in his mouth returning him to the center. Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on. So I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a green garden that contains a very large tree under which an old man and some children sat. Close to the tree, there stood a man smoldering a fire. The two people accompanying

me led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me "You made me wander tonight, so explain to me what I have seen."

One of them said "As for the one whose jaw is pierced by the hook, he is a liar who used to tell lies that become well-known in worldly life. He will stay like this till the Day of Judgment. As for the man whose head is fractured, he is a man whom Allah has taught the Qur'an. But he neither recited it at night nor applied it during the day. He will remain like this till the Day of Judgment. As for those whom you saw locked in the furnace, they are the adulterers, and the one standing in the river of blood, is the person who deals in usury. As for the old man standing by the tree, he is Abraham, peace and blessings be upon him, and the children surrounding him are mankind. The one who blazes the fire is *Malik* the angel of hell and the first house we entered is the paradise of believers. But, this house we are in now is the paradise of martyrs. I am Gabriel and this is Michael. Now, raise your head, Muhammad." So, I raised my head and saw something like clouds. They said "This is your abode." I said "Let me in," but they said "You still have some years to live, when they end, you will enter your house." (*Haarith Sahih*)

قوله بحال:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ الآية

**The explanation of the verse that reads:**  
**“Allah will establish in strength those who**  
**believe, with the word that stands firm,**  
**in this world ”**

٥٩ مسم عن البراء بن عازب عن النبي ﷺ قال ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ قال: برئت في عذاب القبر. يقال له: من ربك؟ فيقول: الله ربِّي وبني محمد ههنا قومه ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾. وهي رواية أنه قول البراء، ولم يذكر النبي ﷺ

قلب وهذا الطريق وإن كان موقوفا فهو لا يعال من جهة الرأي فهو محمول على أن النبي ﷺ قاله كما في إرواه لأولى. كما حرجه النسائي واس ماحه في سبهما والبحاري في صحيحه، وهذا لفظ البخاري. [حديث صحيح]

**59- On the authority of Al Bara'a Ibn Azib Moslem reported that the Prophet, may the peace and blessings of Allah be upon him said. “The glorious verse reading: “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter” was revealed to comment on the torture of the grave. A dead person will be asked “Who is your Lord? He will answer “Alan is my Lord and Muhammad is my prophet ” This is the meaning of the verse “Allah**

will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter” In ano her narration of the Hadith it is reported that *Al-Bara a* said these words and not the Prophet, peace and blessings be upon him I said “Although *nawquf*, this chain of transmitters indicates that the Prophet used the phrasing of the first *Hadith*. This *Hadith* is verified by *Al-Nesae e* and *Ibn Maja* in their *Sunan* and *Bukhari* in his *Sahih* (*Hadith Sahih*)

٦٠ حدثنا جعفر بن عمر قال: حدث شعبه عن علقمه بن مرثد، عن سعد بن عبيدة عن البراء بن عازب عن النبي ﷺ قال: إذا أقعد العبد المؤمن في قبره، لم يمسد من لا إله إلا الله والله أكبر، ولا أقعد رسول الله ﷺ، ﴿يُشَبُّ شَبُّ تَمِيمٍ﴾، ﴿أَمُوا بِأَقْوَمِ الدِّينِ﴾، ﴿لَا إِلَهَ إِلَّا وَحْدَهُ أَبُو آدَمَ﴾، ﴿أَصْدَقُ فِي سُنَّةٍ فَقَارَ فِيهِ﴾، عن البراء بن عازب أن رسول الله ﷺ قال: ((إن المسلم إذا سار في القبر فشهد أن لا إله إلا الله وأن محمداً رسول الله ﷺ، ﴿يُشَبُّ شَبُّ تَمِيمٍ﴾، ﴿أَمُوا بِأَقْوَمِ الدِّينِ﴾، ﴿لَا إِلَهَ إِلَّا وَحْدَهُ أَبُو آدَمَ﴾، ﴿أَصْدَقُ فِي سُنَّةٍ فَقَارَ فِيهِ﴾، وفي مصنفه هذا المعنى في حديث البراء الصويل مرفوعاً واحمد به [حدث صحيح]

60- On the authority of *Jafar Ibn Omar*, who said “*Shu’la* told us from *Alqama Ibn Marthad* quoting *Sa’ad Ibn Ubayda*, quoting in turn *Al Bara a Ibn Azab*, the Prophet may the peace and blessings of Alla be upon him said “When the faithful believer is seated in his grave he testifies that there is no god but Allah and that Muhammad is the Prophet of

Allah. This is the explanation of the glorious verse that reads **"Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter"** *Abu Dawud* verified this *Hadith* in his *Sunan* saying *"Al-Bara'a Ibn Azib* said that the Prophet, may the peace and blessings of Allah be upon him said *"When the Muslim is asked in his grave, and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter," as mentioned before in the long Hadith narrated by Al Bara'a (Hadith Sahih)*

٦١ وخرج النسائي عن جامع بن شاذان، قال سمعت عبد الله بن مسعود يقول كنت جالساً عند سلمان بن صرد، وخالد بن عرفة، فذكرنا أن رجلاً مات ببطه، فادّعى شهيداً أن شهيداً حضره، فقام أحدهما للأخر ألم هو رسول الله ﷺ من قبله بطه لم يعب في قبره، خرج به رسول طبيائسي في مسدده، قال حسب سبعة، قال خبرني جامع بن شاذان، فذكر دوراً فقال الآخر بلى [حديث صحيح]

61- *Al Nasae'e* reported from *Jame'e Ibn Shaddad* that he heard *Abdullah Ibn Yasar* saying "I was sitting with *Salman Ibn Sud* and *Khalid Ibn Arfata* when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other "Did not the

Prophet of Allah, peace and blessings be upon him, say "He who dies of an internal disease would not be tortured in his grave" (Verified by *Abu Dawud Al Tayalest* in his *Musnad* introducing it as follows "Shu'ba reported that *Jame'e Ibn Shaddad* said" (and he mentioned the same wording and added that the other answered the question in the affirmative )

*Hadith Sahih*)

٦٢ ————— الخامس، روى الترمذي، عن ربيعة بن سيف، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: (مَنْ مَاتَ مِنْكُمْ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ، لَا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ)، قال هذا حبيب حسن غريب، وليس إسناده بموصول، ربيعة بن سيف به يروى عن عبد الرحمن الحلبي عن عبد الله بن عمرو، ولا يعرف لرسالة بن سيف سماع من عبد الله بن عمرو.

62- *At Termizi* reported that *Rabee'a Ibn Seif* quoted *Abdullah Ibn Amr* who said "The Prophet of Allah, peace and blessings be upon him said "The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave " *At-Termizi* said that this *Hadith* is *Hasan*, *ghareeb* but does not have *isnad motasil* *Rabee'a Ibn Seif* always narrated *Hadiths* from *Abdul Rahman Al Hobta* quoting *Abdullah Ibn Amr* We have never known that he reported *Hadiths* from *Abdullah Ibn Omar*

الميت يعرض عليه مفعمه بالعذاب والعيش

**The dead person is brought to his abode  
(in paradise or hell) morning and evening**

٦٢- البخاري ومسلم عن ابن عمر أن رسول الله ﷺ قال  
 إن يحكم ذاك مات عرض عليه مفعمه بالعذاب والعيش إن كان من  
 أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار،  
 فقال هذا معذرك حتى يبلغك منه إليه يوم القيامة [حديث صحيح]

63- On the authority of *Ibn Omar, Bukhari and Muslim* reported that the Prophet may the peace and blessings of Allah be upon him, said "When a person dies, his last abode is shown to him twice in the morning and in the evening whether he is of the dwellers of paradise or hell. It is then said to him "This is your eternal abode until Allah resurrects you on the Day of Judgment" *Hadith Sahih*

٦٤- وقال عبد الله بن مسعود: روح ابن فرعون في جوف  
 صير سوا يعرصور على النار كل يوم مرتين. قال لهم هذه ناركم  
 ذلك قوله تعالى ﴿لَا يَرْضَوْنَ عَنْهَا عَذَابًا وَعَذَابًا﴾ وعنه أيضاً  
 أن أولادهم في جوف طير سود يعذون على حميم ونروح كل يوم  
 مرتين فذلك عرصتها [حديث حسن]

64- *Abdullah Ibn Masood*, may Allah be pleased with him, said "The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads "In front of the fire



will they be brought morning and evening”  
*Abdullah Ibn Mas'ood* also reported that their souls  
 are put inside black birds that pass by hell two times  
 a day (An authentic account)

قَوْلُ اللَّهِ تَعَالَى:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ  
 إِلَّا مَنْ شَاءَ اللَّهُ﴾

**Explanation of the verse reading:**

**“The trumpet will just be sounded, when all  
 that are in the heavens and on earth will swoon  
 except such as it will please Allah to exempt.”**

وَهُمُ الْمَلَائِكَةُ، أَوْ الشُّهُدَاءُ أَوْ الْأَنْبِيَاءُ، أَوْ حَمَلَةُ الْعَرْشِ، أَوْ حُرُوبُ  
 أَوْ مَبَكَّائِيلُ أَوْ مَلَائِكَةُ الْمَوْتِ صَعِقُوا

This verse refers either to the angels, the  
 prophets the martyrs, or to Gabriel or Michael or the  
 angel of death

٦٥ رَوَى الْأَئِمَّةُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَجُلٌ مِنَ الْيَهُودِ سَمِعَ  
 الْمَدِينَةَ وَابْنِي إِصْطَفَى مُوسَى عَلَى النَّشْرِ فَرَفَعَ رَجُلٌ مِنَ الْأَنْبِيَاءِ  
 يَدَهُ فُلْصَمَهُ، قَالَ تَقُولُ هَذَا وَهَذَا رَسُولُ اللَّهِ ﷺ فَذَكَرْتُ بَعْثَ رَسُولٍ  
 بِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ  
 فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ بِطُرُوقِ﴾  
 فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا أَنَّهُ بِمُوسَى حِينَ يَفُتُّهُ مِنْ قَوْمِهِ الْعَرْشِ  
 فَلَا أَرَى رَأْسَهُ فَنَسِيَ أَوْ كَانَ مِمَّنْ اسْتَشَى اللَّهَ وَهُوَ قَالَ أَنَّهُ حَبِيرٌ  
 مِنْ يَوْمِ بْنِ مَتَّى، فَكَذَّبَهُمْ نَفْطَسَ اسْ صَاحِبَهُ أَخْرَجَهُ عَنْ أَبِي بَكْرٍ بْنِ

أبي شيبه عن علي بن مسهر ، و حرجه الترمذي عن أبي كريب محمد بن العلاء ، قال حدثنا عبدة بن سليمان جميعا ، عن محمد بن عمرو ، عن أبي سلمة ، عن أبي هريره قال الترمذي حديث حسن صحيح ، و حرجه البخاري و مسلم بمعناه [حديث صحيح]

65- *Bukhari and Moslem reported that Abu Huraira said "Once a Jew was standing in Medina's main marketplace when he said "I swear by Him Who preferred Moses to the rest of humanity that "* Then, a Companion from the *Ansar* raised his hand and slapped him saying "How dare you say that while we have the Prophet of Allah, peace and blessings be upon him?" So, I (*Abu Huraira*) told the Prophet about that and he commented "Allan, glory to Him, says **"The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt. Then will a second one be sounded, when behold, they will be standing and looking on."** At that, I wld be the first creature to raise his head, when I see Moses holding the pillars of the Throne So I get confused not knowing whether I should raise my head before him or whether he is one of those Allah exempted And he who says that I am better than Prophet *Yunus* would be telling a lie" (This *Hadith* was reported by *Ibn Maja* from *Abu Bakr Ibn Shaiba* quoting *Ali Ibn Mosher* At *Termizi* reported it from *Abu Kareeb Muhammad Ibn Al Ala'a* quoting *Muhammad Ibn Amr*, in turn quoting *Abu Salama* from *Abu Huraira* He said this *Hadith* is *Hasan Sahih* , (*Hadith Sahih*)

ما جاء في حشر الناس إلى الله عر وجر  
حفاة عراة عرلاء وهي أول من يكسى منهم وهي  
أول ما يتكلم من الإنسان

**Gathering people before Allah bare footed,  
naked and uncircumcised (Who would  
be dressed first and which organs  
would speak first)**

٦٦- مسلم عن ابن عباس - رضي الله عنه - قال، قام فينا  
رسول الله ﷺ بموعظة فقال: يا أيها الناس إنكم تحشرون إلى الله  
حفاة عراة عرلاء كما بدأ أول خلق بعده وعا عليا إنك فاعلين،  
ألا وإن أول الناس يكسى يوم القيمة إبراهيم عليه (الصلوة و) السلام،  
ألا وإنه يؤتى برجال من أمي فيؤخذ بهم ذات الشمال فأقول:  
يا رب أصحابي فيفور لك لا تدري ما أخذثوا بعذك، فأقول كم  
قال العبد الصالح ﴿وَكُنْتُ عَنْهُمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾ إلى قوله  
﴿الْعَرِيزُ حَكِيمٌ﴾ قال فقال إليهم لم يرألو مسيرين على أعقابهم  
مد فارقتهم. حرجه الحارثي أيضا و الترمذي [حدث صحيح]

66. On the authority of *Ibn Abbas*, may Allah be pleased with him, *Moslem* reported that the Prophet, peace and blessings be upon him, stood up among us and said "O Muslims! You will be gathered before Allah barefooted, naked, and uncircumcised as Allah says: "As We began the first creation We shall repeat it." The first creature to be dressed on the Day of Judgment will be Abraham, peace and blessings be upon him. Lo! Some men of my followers will be brought and taken towards the left side i.e. to

hell), and I will say "O Lord, my Companions' Allah would say to me "You have no idea what change they implemented after your death " I will then say as the righteous pious slave, Jesus, did: **"And I was a witness over them whilst I dwelt amongst them."** The narrator added then it will be said "Those people relegated Islam, kept on turning on their heels since you left them " This *Hadith* is also reported by *Bukhari* and *At Termizi (Hadith Sahih)*

٦٧- عن معاوية بن (جبله) رضي الله عنه عن النبي ﷺ في حديث ذكره قال وأشار سده إلى الشم فقال: ((ههه إلى ههه حشرون ركباب ومشاه وتجرون على وجوهكم يوم القيامة، (على) أحوهكم أقدام، توفون سبعين أمة، أنتم حيرهم على الله، وأكرمهم على الله وإن أول ما يعرب عن حكم فحده)) وفي رواية أخرى ذكرها ابن شبة: ((إن أول ما يتكلم من الإنسان فحده وكفه)) [حديث صحيح]

**67-** Narrated *Mu'aweya Ibn Jabala*, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said "There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations You will be the most favored and the most honored in the sight of Allah The first organ to speak of one's body will be his thigh." In another version reported by *Ibn Abu Sha'ba*, the Prophet said "The first organ to speak of the man will be his thigh and palm." This explains the glorious verse reading **"Every man that day will have concern enough to make him careless of others"**

٦٨- مسلم عن عائشة - رضي الله عنها قالت. سمعت رسول الله ﷺ يقول: ((يَحْشُرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ عُرَاةً لَا)) قُلْتُ: يَا رَسُولَ اللَّهِ، الرِّجَالُ وَالنِّسَاءُ حَمِيعٌ يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ: بَعِثْتُكَ، الْأَمْرُ أَشَدَّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ.

[حديث صحيح]

68- On the authority of *Aisha*, may Allah be pleased with her, *Moslem* reported that she said "Prophet Muhammad, peace and blessings be upon him, said "People will be gathered barefooted, naked and uncircumcised" I said "O Allah's Prophet! Will men and the woman look at each other?" "He said "O *Aisha*! The situation will be too hard for them to pay attention to that" (*Hadith Sahih*)

٦٩ - مسلم عن سليم بن عامر، عن المقداد بن الأسود رضي الله عنه قال: سمعت رسول الله ﷺ يقول (تَبَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْحُلْفِ حَتَّى تَكُونَ مِنْهُمْ كَمَفْسَارٍ مِيرٍ) قَالَ سَلِيمُ بْنُ عَامِرٍ هُوَ اللَّهُ مَا أَرَى مَا يَعْنِي بِالْمِيلِ أَمْسَافُهُ الْأَرْضِ وَ أَوَّامِلِ الَّذِي تَكْحُلُ بِهِ الْعَيْنُ فَإِنَّ: يَنْظُرُونَ النَّاسَ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رِكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يَلْجِمُهُ (الْعَرَقُ) بِحَامٍ، قَالَ وَأَشَدُّ رَسُولَ اللَّهِ ﷺ بَيْدَهُ إِلَى قَبِيهِ، وَاحْرَحَهُ الرَّمْيُ وَرَأَى قَوْلُهُ تَكْحُلُ بِهِ الْعَيْنُ فَتَصْهَرُ هُمُ الشَّمْسُ. [حديث صحيح]

69- *Moslem* reported from *Sulaim Ibn Amer*, that *Al-Miqdad Ibn Al Aswad*, may Allah be pleased with him, said "The Prophet, peace and blessings be upon him, said "On the Day of Judgment, the sun would

draw so close to the people that there would be left only a distance of one mile " *Sulaim Ibn Amir* said "By Allah I don't know whether he meant by "mile" the unit of measuring distance or the tiny instrument used for applying kohl to the eyes " The Prophet however, is reported to have said "People would be submerged in perspiration according to their deeds some up to their heels, some up to their knees, others up to the waists and some would have the bridle of perspiration (as he pointed his hand toward his mouth " *At-Termizi* also reported this *Hadith* but he added: "A mile by which they apply kohl to the eye which the sun will melt " *Hadith Sahih*

٦٠ وكر ابن المبارك (قال) : حارب ملك من معول، عن عبد الله ابن العسيرة قال : إن الأقدام يوم القيامة مثل النيل في الأرض والسعي الذي يجد لقدميه موضع يصعب عليه، وإن الشمس تأتي من رؤوسهم حتى لا يكون بين رؤوسهم أم قال ميلا أو مسير ثم سراد في حرها بصعة وسبعين صعدا، وعند المرأ ملك إلا ورر العبد نسي. ألا إن قاتل ابن قاتل قد نكف مؤاربه وسعد سعاده لا ينسفي بعده أبدا، إلا إن قاتل ابن قاتل قد حقت مؤاربه ونسفي شفاء لا يسعد بعده أبدا، [حديث صحيح]

70- *Ibn Al Mubarak* related that *Maarak Ibn Maghol* reported *Ulad Allah Ibn Al-Izar* said "On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on. The sun will draw so close to people's heads that there would be left only a distance of one or two miles. The heat of the sun will increase some sixty times as much. Whenever a

slave's record is weighed by the balance, an angel will call out "The balance of so-and-so the son of so and so has been heavy, therefore he is very happy and will never experience unhappiness again " He will also say "The balance of so and so, the son of so-and-so has been light, therefore he is deeply distressed and will never experience happiness again "

An authentic account,

٧١ مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: «إِنَّ الْعَرُوفَ يَوْمَ الْقِيَامَةِ يَذْهَبُ فِي الْأَرْضِ سَعِينَ بَاعًا وَاهَ لِيُبْلَغَ إِلَى أَفْوَاهِ النَّاسِ أَوْ دَانِهِمْ يَشْكُ ثَوْرُ إِبِلِهِمْ قَالَ حَرْحَهُ الْبَحَارُ ي. [حديث صحيح]

71- Moslem reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "People will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches people's mouths or ears " Thaur doubted which one of them the Prophet mentioned and said "This Hadith is reported by Bukhari Hadith Sahih

مَا يَنْجِي مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ وَمِنْ كَرْبِهَا

**What rescues people from the agony and terrors of the Day of Judgment**

٧٢- مسلم عن أبي هريرة رضي الله عنه - قال. قال رسول الله ﷺ, (مَنْ نَفَسَ عَنْ مُسْلِمٍ كَرْبَةً مِنْ كَرْبِ النَّفْسِ نَفَسَ اللَّهُ عَنْهُ كَرْبَةً مِنْ كَرْبِ يَوْمِ الْقِيَامَةِ) وذكر الحديث [حديث صحيح]

72- Moslem reported on the authority of *Abu Huraira*, may Allah be pleased with him, who said "the Prophet, peace and blessings be upon him, said "Whoever relieves him from a hardship he suffers on the Day of Judgment." (*Hadith Sahih*)

٧٢- وروى مسلم عن أبي قتادة - رضي الله عنه - أنه طلب عريضا له فنورى عنه، ثم وحده فقال لي معسر، قال: الله؟ فقال، الله. قال: فإني سمعت رسول الله ﷺ يقول ((من سرح أن سحبه الله من كرب يوم القيامة فليسر عن معسر أو يصع عنه. [حديث صحيح]

73- Moslem reported that *Abu Qatada* demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and said "I heard Allah's Prophet, peace and blessings be upon him say "he who loves to be saved by Allah from the torments of the Day of Judgment should give respite to the insolvent or remit their debts (*Hadith Sahih*)

٧٣- وروى لأئمة عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال ((سمعه يطهم الله في ظله يوم لا ظل إلا ظله: الإمام العادل، وشب تشأ في عبده الله، ورحل فيه معق بالمساحد، ورجل نحاب في الله اجتمعا عليه وتفرقا عليه، ورجل دعه مرأه ذات مصيب وجمال فقال إني أحب الله، ورجل تصدق بصدقه فأجدها حتى لا تعلم شماله ما تنفق بيمينه، ورجل ذكر الله خاليا ففاضت عيناه))، معنى ((في ظله)) أي، في ظل عرشه وفد جاء هكذا تفسير في الحديث [حديث صحيح]



74- *Imams of the Hadith* reported on the authority of *Abu Huraira* that the Prophet, peace and blessings be upon him, said "Seven people will be shaded by Allah on the day when there be no shade except His. They are: a just ruler, a young man who has been brought up in the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah's sake and who meet and depart for Him only, a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her saying 'I am afraid of Allah,' a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears." The phrase 'His shade' means the shade of His throne as mentioned in the commentaries of the *Hadith* (*Hadith Sahih*)

### الشهاعة العامة لنبي محمد ﷺ لأهل المحشر

#### The general intercession of the Prophet for the gathered people

٧٥- مسلم عن أبي هريرة - رضي الله عنه - قال: أتى النبي ﷺ يوماً بلحم فرفع إليه الدرع وكانت تحببه فيس من مهبها بهشة فقال: أنا سيد الناس يوم القيامة وهو سرور ثم سأله: "بحمى الله لأولين والأخريين في صعيد واحد فيسمعهم الله ويشفعهم النصر وتكون الشمس فيلج الناس من العم والكر ما لا يطبقون ولا يحملون فيقول بعض الناس لبعض: ألا ترون ما أنتم فيه؟ ألا ترون ما قد بلغكم؟"

لا تَظْهَرُونَ إِلَيَّ مِنْ شَعْعٍ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ بَعْضُ:
 اذْهَبُوا دَمًا، فَيَأْتُونَ أَدَمَ فَيَقُولُونَ: يَا أَدَمُ بَنِي أَنْوَابِ ابْنِ الْبَشَرِ خَلَقَكَ اللَّهُ
 بِيَدِهِ وَبَعَثَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ أَشْفَعُ لَنَا إِلَى
 رَبِّكَ أَلَا تَرَى مَا حَرَّ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَا؟ فَيَقُولُ أَدَمُ: إِنْ رَبِّي
 غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ
 يَهَانِي عَنِ الشَّجَرَةِ فَغَضِبَ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى (عِبْرِي، اذْهَبُوا إِلَى)
 نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى الْأَرْضِ
 وَسَمَّاكَ اللَّهُ عِنْدَ شُكْرِهِ، أَشْفَعُ لَكَ إِلَى (رَبِّكَ)، أَلَا تَرَى (إِلَى) مَا حَرَّ
 فِيهِ؟ لَا تَرَى مَا قَدْ بَلَغَا؟ فَيَقُولُ لَهُمْ نُوحٌ: إِنْ رَبِّي قَدْ غَضِبَ الْيَوْمَ
 غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي
 دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ
 إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ سَيِّدُ اللَّهِ وَحَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ
 أَشْفَعُ لَكَ إِلَى رَبِّكَ أَلَا تَرَى (إِلَى) مَا حَرَّ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَا؟
 فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنْ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ
 وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَذَكَرَ كَذِبَانَهُ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي،
 اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَنْتَ رَسُولُ اللَّهِ
 فَصَلِّكَ اللَّهُ بِرِسَالَتِهِ وَتَكَلِّمَهُ عَلَى النَّاسِ أَشْفَعُ بَكَ إِلَى رَبِّكَ، أَلَا تَرَى
 (إِلَى) مَا حَرَّ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنْ رَبِّي قَدْ
 غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي
 قَدْ قُتِلْتُ لَمْ أُؤْمَرْ بِمِثْلِهِ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى
 فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رَسُولُ اللَّهِ وَتَكَلَّمَ النَّاسُ فِي الْمَهْدِ وَكَلَّمَهُ مِنْهُ
 الْقَهْطُ إِلَى مَرْيَمَ وَرُوحَ مِنْهُ، فَاتَّعَمَّ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى (إِلَى) مَا
 حَرَّ فِيهِ؟ أَلَا تَرَى (إِلَى) مَا قَدْ بَلَغَا؟ فَيَقُولُ لَهُمْ عِيسَى: إِنْ رَبِّي

غضب اليوم غصبا لم يعصب قبله مثله ولن يعصب بعده مثله، ولم يذكر نب نفسي نفسي، أهيو، إلى غيري انهضوا إلى محمد ﷺ فيقولون: يا محمد أنت رسول الله وحاسم الناس، وغفر الله لك ما تقدم وما تأخر، انتفع بنا إلى ربك (الا ترى اني) ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فابطلق قاني حب العرس فاقع سحدا لربي، ثم يفتح الله علي ويلهمني من محامده وحسن الشء عليه شئت ثم يفتحه لأحد غيري من فليسي ثم قال يا محمد، ارفع رأسك، وسل تعطه واشفع تشفع، فارفع رأسي فاقول يا رب امي امي، فيقال يا محمد انحل ارجه من امك من لا حساب عليه من الباب الايمن من ابواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب، والذي نفس محمد بيده إن ما من المصراعين من مصدريع الجنة تكفي بين مكة ومكة أو كف بين مكة وبصري) وفي البخاري ((كما بين مكة وحصر)). [حديث صحيح]

75- Moslem reported on the authority of Abu Huraira that cooked meat was brought to the Prophet, peace and blessings be upon him, and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said "I will be the master of all people on the Day of Judgment. Do you know why? Allah will gather all human beings of early generations as well as late generations on one plain so that the caller will be able to make them all hear his voice and the watcher will be able to see. The sun will come so close to the people that they will suffer such distress and trouble, as they will not be able to bear it. Then the people will say "Do not you see in what state you are? Do not you see what

condition you have reached? Won't you look for someone who can intercede for you with your Lord? Some people will say to others. "Go to Adam." So, they will go to Adam and say to him "You are the father of mankind, Allah created you with His own hand, and breathed His spirit into you, and ordered the angels to prostrate before you, so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Adam will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else, go to Noah." So they will go to Noah and say (to him) "O Noah! You are the first (of Allah's Prophet) to the people of the earth, and Allah has named you a 'thankful slave' so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" He will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. I only care for myself now. Go to someone else, go to Abraham." They will go to Abraham and say "O Abraham. You are Allah's Prophet and his companion from among the people of the earth, so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?" He will say "Today my Lord has

become angrier than he ever was before, or will ever become thereafter I have told three lies," and mentioned them "I only care for myself now " Go to someone else, go to Moses " The people will then go to Moses and say "O Moses! You are Allah's Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you so (please, intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached?" Moses will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter I killed a person whom I had not been ordered to kill I only care for myself now Go to Jesus!" So they will go to Jesus and say "O Jesus! You are Allah's Prophet and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle (Please intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter " Jesus will not mention any sin, but will say "I only care for myself now Go to someone else, go to Muhammad peace and blessings be upon him So they will come to me and say "O Muhammad! You are Allah's Prophet and the seal of the Prophets and Allah forgave your sins of the past and the future, so intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached?" The Prophet added "Then I will go beneath the throne and

fall in prostration before my Lord Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me Then Allah will say "O Muhammad' Raise your head. Ask for what you want. and you will be granted it. Intercede, and your intercession will be accepted " 'So I will raise my head and say "O My Lord' Have mercy on my nation, have mercy on my nation!" It will be said "O Muhammad' Let those of your followers who have no accounts, enter through the right gate of paradise, and they will share the other gates with the people" The Prophet further said "By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Basra (in the Levant or that between Mecca and Hajar." (Hadith Sahih)

٧٦ فصل هذه الشفاعة العامة التي حص بها سيد محمد ﷺ من بين سائر الانبياء هي المراد بقوته عليه (الصلاة و) السلام - لكل سي دعوة مستجابة فتدخل كل سي دعوته، واني احثأب دعوني شفاعة لأمتي ١١ رواه الأئمة البخاري ومسلم وغيرهم، وهذه الشفاعة العامة لأهل الموقف إما هي ليحل حسابهم ويرحوا من هول الموقف وهي الخاصة به ﷺ وقوله ((أقول: يا رب، أمتي أمتي)) اهتمام بأمر أمة وإظهار محبته فيهم وشفعته عنهم، وقوله فيقال: يا محمد، أدخل الجنة من أمك من لا حساب عليه بدل على أنه شفع فيما طلب من تعجيل حساب أهل الموقف، فبهذا أمر بإدخال من لا حساب عليه من أمة فقد شرع في حساب من عليه حساب من أمة وغيرهم وكان طلبه

هذه الشفاعة من الناس بآلهم من الله تعالى بهم حتى يظهر في ذلك  
 اليوم مقام بيته ﷺ المحمود الذي وعده، ولذلك قال كل بي يس  
 لها، لسببها، حتى انتهى الأمر إلى محمد ﷺ فقال، ((أب لها))  
 [حديث صحيح]

76- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet's saying "There is for every Prophet an invocation I have, however, reserved mine for the intercession of my nation" Reported by *Bukhari Moslem*, and others. This general intercession which is devoted for the gathered people will be used for bringing about their judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment "O My Lord' Have mercy on my followers, have mercy on my followers" This saying shows the Prophet's concern, love, kindness and compassion for his followers. His statement in the *Hadith* "It will be said "O Muhammad' Let those of your followers who have no accounts, enter paradise" indicates that his intercession for bringing about judgment quickly has been accepted. This is obvious in Allah's order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People's plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah.

so that his Prophet's glorious station, which he promised, will be shown up on that day. Hence every Prophet will say "I am not in a position to do so" except for Muhammad, peace and blessings be upon him, who will say "I am the person who can do so"

(*Hadith Sahih*)

## الشاعة هي المقام المحمود

### How intercession will be glorious

٧٧- الترمذي عن أبي سعد الحذري رضي الله عنه قال، قال رسول الله ﷺ «أنا سيد ولد آدم يوم القيامة ولا فخر وبيدي لواء الحمد ولا فخر ومن مني يومئذ اسم ومن سود إلا حب لوائي، وأول من تشق عنه الأرض ولا فخر قال فيخرج الناس ثلاث فرعات فيأبسون اسم فيقولون أنت أولنا فأشفع لنا إلي (ربنا) فيقول: أأنت دبت ديب فأهبطت به إلى لا ص (ولكن) أسوأ بوح (فيأبسون بوح) فيقول: إني دعوت على كل لأرض دعوة فأهلكوا، ولكن (أدعو) إلى الله فيأبسون الله فيقول: إني كذبت ثلاث كذبت، ثم قال رسول الله ﷺ «أنا سيد الكفرة إلا ما حل بها عن بين الله، ولكن أسوأ موسى فيأبسون موسى، فيقول: إني قد قتلت نفس، ولكن أسوأ عيسى (فيأبسون عيسى) فيقول: إني عشت من دون الله ولكن أنتوا محمداً ﷺ فيأبسون فأطلق معهم قال ابن جبريل قال أنس: فكانني أنظر إلى رسول الله ﷺ قال: «(فأحد بحلقة باب الجنة فأقنعهم، فيقال من هذا؟ فيقال: محمد، فيفتحون لي ويرحون فيقولون مرحباً فخر سعد الله فلهمني من الله والحمد، فيقال لي أرفع رأسك وسل بعض واشفع بشفع وقل يسمع لقولك



هو المقام المحمود، أي قال الله فيه: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مُمْتَدًّا﴾ وقال سفيان ليس عن أنس إلا هذه الكلمة فأحد حلقه باب الجبه فأقْعَفَهَا، قال الترمذي، حديث حسن، [حديث حسن]

77- Reported *At Termuzi* on the authority of *Abu Sa'eed Al Khudri*, may Allah be pleased with him, who said "The Prophet of Allah, peace and blessings be upon him, said "I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast. In my hand will be the banner of praise, and this is no boast. There will be no Prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast." The Prophet then added "The people will get terrified three times, therefore they will come to Adam and say "You are our father, so please intercede for us with our Lord." He will say "I committed a sin and I was sent down to the earth because of my sin, but go to Noah." They will come to Noah and he will say "I made an invocation against the people of the earth, therefore they were destroyed, but go to Abraham." They will come to Abraham and he will say "I told three lies, but got to Moses." They will come to Moses and he will say "I killed a person, but go to Jesus." They will come to Jesus and he will say "I was taken as a deity instead of Allah, but go to Muhammad." They will come to me and I will go with them." *Ibn Jud'an* reported *Anas* as saying "I was looking at the Prophet of Allah, peace and blessings be upon him, when he said "I will proceed on till I hold a ring of the door of paradise and I will clank it."

It will be said "Who is this?" It will be answered "Muhammad" Then they will open the door for me and they will bid welcome to me I then will fall in prostration before Allah Who will guide me to praises and glorification to Him It will be said to me "Raise your head Ask for what you want, and you will be granted it. Intercede and it (your intercession) will be accepted Say and your saying will be heard This is *Al Maqam Al Mahmud* (the Glorious station) about which Allah has said in the Glorious Qar'an "Soon will thy Lord raise thee to *Maqam Mahmud* (a station of praise and glory)" *At Termizi* said "This *Hadith* is *Hasan*" (*Hadith Sahih*)

قال القاضي عياض شفاعت نبي ﷺ يوم القيمة خمس شفاعات

الأولى: العامة

الثانية: ادخال قوم الجنة بغير حساب

الثالثة: في قوم من أمته استوجبوا النار بسببهم فيسفعه فيهم سب  
 ﷺ، ومن شاء أن يشفع وسحبوا الجنة وهذه الشفاعة هي التي  
 كرهها المبدعة الخوارج والمعرلة، فسعها على أصولهم الفاسدة  
 وهي لاستحقاق العفي مبني على التحسين والقيح

الرابعة: فيمن حل النار من المدسرين فبحرح شفاعة نبي  
 (محمد ﷺ) وغيره من الانبياء والملائكة وإخوانهم من المؤمنين

قلت: وهذه الشفاعة أكرهها المعرلة أبصاً وإمعوها فيمن  
 استوجب النار بسببه وإن لم سخطها فأحرى أن يمعوها فيمن دحبها

**الخامسة:** في زيادة الدرجات في الجنة لأهلها وترفعها. قال  
القاضي عيسى وهذه الشفاعة لا سكرها المعرلة ولا سكر شفاعة  
الحشر الأول

٧٨ قَبْلَ شَفَاعَةِ سَيِّدِهِ لَعَمَهُ أَبِي طَالٍ فِي التَّحْقِيفِ عَنْهُ، كَمَا  
رَوَاهُ مُسْلِمٌ عَنْ أَبِي سَعِيدٍ الْخَضْرَاءِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ  
ﷺ ذَكَرَ عِنْدَهُ عَمَّهُ أَبُو طَالِبٍ فَقَالَ: «لَعَلَّهُ يَفْعَلُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ  
فَيَجْعَلُ فِي صَحْصَحٍ مِنْ بَرٍّ يُلْغِي كَعْبَهُ عَلَيَّ مِنْهُ دَمْعُهُ» قَبْلَ قَوْلِهِ  
فَقَالَ اللَّهُ تَعَالَى: «فَمَا تَفْعَلُهُمْ شَفَاعَةُ السَّافِهِينَ» قَبْلَ لَهُ. لَا تَنْفَعُ فِي  
الْحُرُوحِ مِنَ النَّارِ كَعَصَاهُ الْمَوْلَى الدَّيْرَ حَرَّ حَوْسٍ مِثْلَهَا وَيُحَوِّنُ أَحَدَهُ  
[حديث صحيح]

**Al-Qadī Eyyadh** said "The intercession of our  
Prophet, peace and blessings be upon him, on the  
Day of Judgment will be of five kinds

**The first** is the general intercession

**The second** is allowing some people to paradise  
without judgment

**The third** is intercession for some people or  
followers who deserved fire because of their sins  
Those people will enter paradise because of our  
Prophet's intercession This type of intercession has  
been denied by the heretic *Khawarij* and *Mu'tazila*  
They rejected it because of their corrupted principle  
of rational deservingness which is based on approval  
and disapproval

**The fourth** type is intercession for some sinners  
who entered hell They will come out of the fire by

virtue of our Prophet Muhammad's intercession and the intercession of others such as the Prophets, the angels and their fellow believers I said "This intercession also is for the sinners who deserved hell but they have not entered it yet So it is more appropriate that they will deny it for those who entered hell

**The fifth** is intercession for elevating the grades of the people of paradise. *Al Qadi Eyyadh* said "*Mu'tazila* deny neither this kind of intercession nor intercession in the first gathering

78- I said "There is a sixth intercession for the Prophets uncle, *Abu Talib*, so that (his torment) might be relieved as reported by *Moslem* on the authority of *Abu Sa'eed Al Khudri*, may Allah pleased with him He said explaining the verse that reads "And remember the day when We shall call together all human beings with their leaders, glorifying the creation of man and mentioning the just judge, and the person whose record is questioned will surely be punished."

٧٩- قال الترمذي وروي عن عمر بن الخطاب رضي الله عنه - قال رجاسوا أنفسكم قبل أن تحاسبوا، وترييوا للعرض الأكبر، ولما يحف الحساب على من حاسب نفسه في الدنيا [حبر صحيح]

79- Reported *At Termazi* that *Omar Ibn Al Khattab*, may Allah be pleased with him, said "Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation

Judgment will be easy only for those who brought themselves to account in this world "

(An authentic account,

٨٠ - البخاري عن عائشة - رضي الله عنها - قالت قال رسول الله ﷺ من حوسب يوم القيامة عذب قلب فقئت يا رسول الله، ليس قد قال الله ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ فسوف يحاسب حساباً يسيراً؟ فقال ((ليس ذلك الحساب إنما ذلك العرص من وقت الحساب يوم القيامة عذب)) احرجه مسم و الترمذي وقال حديث حسن صحيح [حديث صحيح]

80- Reported *Bukhari* on the authority of *A'isha*, may Allah be pleased with her, who said "The Prophet of Allah, peace and blessings be upon him, said "None will be called to account on the Day of Judgment, but will be punished " I said "O Allah's Prophet! Has not Allah said **"Then as for him who will be given his records in his right hand, he surely will receive an easy judgment "** Allah's Prophet said. "That verse refers only to the presentation of accounts, but anybody whose record is questioned on the Day of Judgment will surely be punished " (*Hadith Sahih*)

٨١ - أبو داود عن عائشة - رضي الله عنها - قالت ذكرت البار فبكت فقال رسول الله ﷺ - (لم يبكك؟) قلت ذكرت البار فبكت فهل تذكرون اهلكم يوم القيامة؟ فقال - لم في ثلاثة مواضع فلا يذكر أحد حداً. عبد الميرال حتى يعلم أيحد ميرانه لم يقل، وعبد نظاير

الصحف حتى يعلم أين يقع كسبه في يمينه أم في شماله أم من وراء ظهره، وعند الصراط الذي صنع بين ظهري جهنم حتى يجوز» [حديث حسن]

81- *Abu Dawud* reported on the authority of *A'isha*, may Allah be pleased with her, who said "I remembered hell, so I cried" The Prophet, peace and blessings be upon him, asked me "Why are you crying?" I said "I remembered hell so I cried Will you remember your families on the Day of Judgment?" The Prophet, peace and blessings be upon him, said "No one will be able to remember anybody in three places These places are by the balance until they know whether their balance of good deeds will be heavy or light, at the time of scattering of the scrolls until they know whether they will be given their books in the right hand or in the left hand and on the *Sirat* which will be laid over hell until they pass over it " (*Hadith Hasan*)

### قوله تعالى ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

**A commentary on the verse that reads:**  
"A day when some faces will shine while others will be in the gloom of black."

٨٢ الترمذي عن أبي علف قال، رأى أبو أمامة روبراً مصبوبة على سرح دمشق، فقال أبو أمامة «كلاب النار سُرقتي تحت أديم السماء، حبر قتلى من قتلوه»، ثم قرأ قوله تعالى ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ

وتسود وخوة﴾ إلى آخر لأنه قفب لاني امامه انب هني اب سمعه  
 من رسول الله ﷺ قال لو لم أسمع إلا مرة أو مرتين أو ثلاثاً حتى  
 عد سمعاً حدثكموه، قال هذا حديث حسن. [حديث صحيح]

82- Reported At Termazi on the authority of Abu Ghalib who said "Abu Umama saw some heads hung on the tower of Damascus Thereupon, he said "The dogs of fire are the worst of those who were murdered The best of murdered people are those whom they killed " Then he recited the holy verse reading "On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black...." (up to the end of the verse Then, I said to Abu Umama A. Bahuli "Did you hear it from Allah's Prophet, peace and blessings be upon him?" He said "If I heard it once, twice, thrice, I would not have reported it you " He said "This Hadith is Hasan"  
 (Hasan Hadith)

### قوله تعالى

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفَعِينَ مَعَهُ﴾ الآية

A commentary on the verse reading:  
 "And the book of deeds will be placed before you; and thou wilt see the sinful in great terror because of what is recorded therein"

٨٣- وقد روى أن النبي ﷺ صرت بصعسر الدواب مثلاً فقال  
 ،الما محقرات الدواب كمثل قوم برلوا بفلاة من الارض وحصر صبيح  
 القوم فاطلق كل رخص منهم بخصب فحمل الرجل نحيء بالعوى والاخر

بالعوسر ، حتى جمعوا سواداً ، وأححوا سواداً فشور حمرهم ، وإذا السب الصغير بجمع على صحبه فيهلكه إلا أن يعفر الله ، والتقوا محقرات الذنوب فإن بها من الله طائب . [حديث صحيح]

83- It has been reported that the Prophet, peace and blessings be upon him, has given an example of minor sins when he said "Minor sins are like a group of people who came to an open space of land. When it was time for preparing their food, everyone of the group went to gather firewood. One of them would bring one stick and another one would bring two sticks until they gathered a great quantity of firewood. Then they kindled a fire and boiled their food. Similarly, a man may gather minor sins until they destroy him unless Allah forgives them. Avoid minor sins for Allah will certainly punish you for them."

(Hadith Sahih)

### ما يسأل عنه العبد وكيفيه السؤال

**What the slave will be questioned about and how the questioning will take place**

قال الله تعالى ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ وقال ﴿ثُمَّ إِنِّي مَرْحُومٌ فَتَسْأَلُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ وقال ﴿فَلْيَدْعُ نَادِيَّ وَرَبِّي لَشِعُنْ ثُمَّ لِنُؤْنَّ بِمَا عَمِلْتُمْ﴾ أي ما عمليتموه وقال ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ومن يعمل مثقال ذرة شراً يره. أي سأل عن ذلك ويحاسب عليه والآيات في هذا المعنى كثيرة وقال ﴿ثُمَّ لِنُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾.



Allah the Most High says in the Glorious Qur'an "For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment" And again Allah says "To Us is your return, and We shall show you the truth of all that ye did." Another verse reads "Say: "yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did." A third one reads "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it!" which means that Allah w.l. question people about these minor sins. Then they w.l. be requited for what they did. There are many verses that have the same meaning. Allah also says "Then, shall ye be questioned that day about the joy ye indulged in!"

٨٤- الرمدي عن سي هريرة - رضي الله عنه قال، لما  
 برئت هذه الآية ﴿لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ قال الناس يا رسول الله  
 عن أي نعيم نسأل، فأنف هم الأسرار والعز حاصر وسيوف على  
 عواتقنا؟ قال: ﴿إن ذلك سكران﴾ [حديث حسن]

84- *At-Termizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, who said "When this verse **"Then, shall ye be questioned that day about the joy ye indulged in!"** was revealed, some people said "O Allah's Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords." The Prophet said "This will certainly take place" (*Hadith Sahih*)

٨٥ وعنه قال، قال رسول الله ﷺ، إن أول ما يسأل عنه يوم القيامة يعني العبد أن يقال له ألم يصح لك جسمك وبروك من الماء البارد، قال الترمذي حيث غريب [حديث صحيح].

85- *At Termizi* also reported that the Prophet of Allah, peace and blessings be upon him, said "The first thing the slave will be questioned about on the Day of Judgment is as follows "Haven't We provided you with good health and quenched your thirst with cold water?" *At Termizi* said that this *Hadith* is *ghareeb (Hadith Sahih)*

الله تعالى بكلم العبد ليس بينه وبينه ترجمان

**How Allah, the Most high, will talk to His  
slaves without directly**

٨٦- مسلم عن عدي بن حاتم قال، قال رسول الله ﷺ، (إن منكم من لا يكلمه الله ليس به وبينه ترجمان فسطر آمن منه فلا يرى لا ما هم ويظهر أشم منه فلا يرى إلا ما فسد ويظهر بين بينه فلا يرى لا الذي يلقى وجهه فسقوا الذين هو يسوق ثمرة) . إن من حجر فاز الأعمش، وحدثني عمرو بن مره عن حثمة عن عدي مثله ورافيه ((و هو بكلمة طيبة)) حرجه البحري والترمذي، وقال حيث حسن صحيح. [حديث صحيح

86- *Muslim* reported on the authority of *Adeyy Ibn Hatim* who said "Allah's Prophet, peace and blessings be upon him, said "There will be none among you but Allah will talk to him, and there will be no interpreter between him and Allah He will

look at his right and his left and see nothing but his deeds which he has sent forward and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity." *Ibn Hajar* added that *Al-A'mash* said "*Amr ibn Murra* said that *Khaithama* narrated the same *Hadith* on the authority of *Adeyy* and added, "by giving one half of a date or even by saying a good word." It is reported by *Bukhari* and *At-Termuzi* who said "This *Hadith* is *Hasan Sahih*" (*Hadith Said*

الخصائص يوم القيامة ممن استطاع في حقوه الناس  
وفي حسنه لهم حتى يطفوا منه

### **Retaliation on the Day of Judgment**

٨٧- البخاري عنه أن رسول الله ﷺ قال: «من كانت عنه مظنة لأخيه من عرصه أو شيء فليحسه منه اليوم قبل أن لا يكون - يبار ولا يرهم، وإن كان له عمل صالح حده منه بغير مظنته، وإن لم يكن له حسات أحد من سيئات صاحبه فحمل عليه»

87- *Bukhari* reported that *Alian's* Prophet, peace and blessings be upon him, said "Whoever has wronged his brother should ask for his pardon before his death, as in the hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in his life before some of his good deeds are taken and paid to his brother. If he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the hereafter."

۸۸- مسلم عن أبي هريرة رضى الله عنه أن رسول الله ﷺ

قال: اتذكرون من المفلس؟ ولوا المفلس فيه من لا درهم له ولا متاع  
قال: بلى المفلس من أمي، من يأتي يوم القيامة بصلاة وصيام وزكاة،  
وباتي فمضم هذا، وقدم هذا، وأكل مال هذا، وسفك دم هذا وضرب  
هذا، فيعطى هذا من حسناته وهذا من حسناته، فإن قبضت حسناته قبل  
أن يقضى ما عليه أحد من حسابهم فطرح عليه ثم طرح في النار،  
[حديث صحيح]

88- Moslem reported on the authority of Abu Haraira that the Prophet of Allah, peace and blessings be upon him, said "Do you know who the poor person is?" The Companions of the Prophet said "A poor man amongst us is one who has neither dirham with him nor wealth." The Prophet said "The poor of my nation is he who would come on the Day of Judgment with prayers, fasting and Zakat but he would find himself bankrupt on that day as he would have exhausted his virtues since he harled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others. So, his virtues would be credited to the account of those who suffered at his hand. And if his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in hellfire."

(Hadith Sahih)

شهادته الأرض والبالى والأيام بما عمل فيها وعندها  
وهي شهادة المال على صاحبه وقوله تعالى  
﴿وَحَاشَ كُلُّ نَفْسٍ لَهَا سَائِقٌ وَشَهِيدٌ﴾

### The testimony of the earth, nights and days and wealth

٨٩ . مسلم عن ابن عمر قال قال رسول الله ﷺ وما من  
صاحب ذهب ولا فضة لا يؤتي منها حقها إلا إذا كان يوم القيامة  
صفحت به صفوح من نار فحمت عليه في سر جهنم فتكوى به حسه  
وحبسه وظهره كلما برى أعذب له في يوم كان مقداره خمسين ألف  
سنة حتى يقضى (الله) بين العبد وبين سيئله إما إلى الجنة وإما إلى  
النار) قيل يا رسول الله، فإس؟ قال ((ولا صاحب نمل لا يؤتي  
منها حقها، ومن حقها حله يومه - د (لا) إذا كان يوم القيامة  
يطح لها بفاح قرقر أو فرم كنت لا بعد منها فصلا و قد تطوه  
أحرقها وتعصه بأفوه كرم مر عليه أو لاه رد عنه أحرأها في  
يوم كان مقداره خمسين ألف سنة حتى يقضى بين العبد وبين سيئله  
إما إلى الجنة وإما إلى النار من يا رسول الله، فاسقر والعم؟ قال  
((ولا صاحب نقر ولا عجم لا يؤتي من حقها إلا إذا كان يوم القيامة  
يطح لها بفاح قرقر لا بعد منه شيء ليس فيها عقصاء ولا حلحاء ولا  
عصماء بسطحه نقر ونقره، ويصوه بأطرافها، كلما مر عليه أو لاه رد  
عليه أحرأها في يوم كان مقداره خمسين ألف سنة، حتى يقضى (الله)  
بين العبد وبين سيئله إما إلى الجنة، وإما إلى النار) وكرر الحديث:  
أخرجه البخاري بمعه [حديث صحيح]

89- *Moslem* reported on the authority of *Ibn Omar* who said "The Prophet of Allah, peace and blessings be upon him, said "If any owner of gold or silver does not pay the due *Zakat*, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his sides, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell." It was said "O Prophet of Allah! What about the camels?" He said "If any owner of camels does not pay the due *Zakat*, including milking them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said "O Prophet of Allah, what about cows and sheep?" He said "If any owner of cattle and sheep does not pay the due *Zakat* on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns, without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him

the last of them will be made to return to him for a day, the extent of which will be fifty thousand years until judgment is pronounced upon the servants. And he would be shown his path leading him to paradise or to hell." (*Hadith Sahih*)

۹۰- وروی منك موقوفا و النسائي و السحري مرفوع عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ (ومن أتته الله مالا فلم يور ركاته مثل له يوم انعمه شجاعا فرغ به ببسار بصوقه يوم انعمه ثم بأحد شهر متبه، يعني ساقته، ثم يقول يا مالك، ان كبرك ثم تلا ﴿وَلَا يَحْسِبَنَّ الَّذِينَ يَتَّخِذُونَ أَكُفَّاهُ﴾ [حديث صحيح]

90- Reported *Malik, Al Nasae'e and Bukhari* on the authority of *Abu Huraira*, may Allah be pleased with him, who said "the Prophet of Allah, peace and blessings be upon him, said "Anyone whom Allah has given wealth but does not pay its *Zakat*, his wealth will be presented to him on the Day of Judgment in the shape of a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say "I am your wealth. I am your treasure." The Prophet, peace and blessings be upon him, recited the Qur'anic verse "Let not those who withhold up to the end of the verse" (*Hadith Sahih*)

۹۱- وعن ابن عمر رضي الله عنه - قال قال رسول الله ﷺ ان جمع الله الاولين و الاخرين يوم النعمه يرفع كل عذر لواء يوم النعمه فيقال هذه غنره فلا اس فلا [حديث صحيح]

**91-** *Ibn Omar*, may Allah be pleased with him said "The Prophet of Allah, peace and blessings be upon him, said "When older people are gathered with later generations on the Day of Judgment, a banner will be raised for every betrayer, and it will be announced "This is the betrayer, (perfidy of so and so of so-and-so" *Hadith Sahih*

حوض النبي ﷺ في جهنم وسعته  
وكثرة أوانيها وذكر أركانها ومن عليها

**The Prophet's *Haud*: its length, width, vessels and those who will drink from it.**

٩٢- مسلم عن أبي زرارة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما أكلة أحوص قال (والذي نفس محمد بيده لأبيته أكثر من عدد نجوم السماء وكواكبها في الليلة المظلمة بمصحيه، أياه أجه من شرب منها لم يظم، حر ما عنه سحب فيه مبراس من أجه من شرب منه لم يظمأ، عرصه مثل طولها، ما بين عمان إلى أيلة، منؤه أشد بياضا من الثلج وأحلى من العسل) [حديث صحيح]

**92-** *Muslim* reported that *Abu Zarr*, may Allah be pleased with him said "I asked the Prophet of Allah about the vessels of the *Haud* and he answered "By Him in whose hand the soul of Muhammad is, its vessels are many more than the heavenly stars and planets in a dark night Whoever drinks from the vessels of paradise will never get thirsty There are two streams pouring water from paradise into the last part of the *Haud* No thirst will ever overtake



whoever drinks from it. The length and width of the *Hawd* are like the distance between *Aila* (a town in the Levant) and Oman. Its water is whiter than ice and sweeter than honey" (*Hadith Sahih*)

٩٢- مسلم عن أنس قال: بيأ رسول الله ﷺ ذات يوم بين أظهره إذ أغشى بقاءه ثم رفع رأسه متنفساً فقال ما أصحكتكم يا رسول الله؟ قال: «ترك عليّ آية سورة فقرأ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾ ﴿إِن شِئْتَ هُوَ أَتَرُ﴾» ثم قال: أترون ما الكونر؟ قل الله ورسوله أعلم قال: فإنه مهر وعنته ربي، عليه خير كثير، وهو حوص ترد عليه أمي يوم القيامة أيتة عدد الحوم، فيحتلج العد فاقول يا رب، إني من أمي فقال: ما نزي ما أحدث بعدك... وفي رواية أخرى ما أحدث (بعدك)

[حديث صحيح]

93- Anas Ibn Malik, may Allah be pleased with him, said While the Prophet of Allah may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said "What makes you laugh O Prophet of Allah?" He said. "A Surah of the Qur'an has just been revealed to me." Then he recited "To thee We have granted *Al-Kawther*. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off." The Prophet added "Do you know what *Al-Kawther* is?" We said "Allah and his Prophet know better." He said "It is a river that my Lord has promised to give me. Besides being prosperous, it is a *Hawd* to which

my nation will proceed Its vessels are as many as the heavenly stars Some of my followers will be delayed or prevented from drinking Therefore I will say "My Lord, they belong to my nation" Allah will say "You do not know what they did after you" (*Hadith Sahih*) reported by Moslem

٩٤- وعن عبد الله بن عمرو بن العاص قال، قال رسول الله ﷺ «حوصلى مسيرة شهر، ورواياه سواء، ومؤه أبيض من اللوز، وريحه أطيب من المسك، كبرانه كنجوم السماء، من وره فشرب منه لم يظمأ بعده أبدا» أخرجه البخاري، [حديث صحيح]

94- *Abdullah Ibn Amr Ibn Al Aas* may Allah be pleased with both of them, reported that the Prophet of Allah, peace and blessings be upon him, said "My *Hawd* is as long as a month's walk and so is its width Its water is whiter than milk and its smell is better than the Musk Its cups are as many as the stars Whoever drinks from it, will never get thirsty" (*Hadith Sahih*) reported by *Bukhari*

٩٥- روى البخاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: ((بينا أنا قائم على الحوص من رمرة حتى إذا عرفهم حرج رجل من بني وسهم فقال، لهم قلت: إلى أين؟ فقال إلى السار والله قلت ما شأنهم؟ فقال، أنهم قد ارتدوا على أسيارهم الفهري، ثم إذا (رمرة) أخرى حتى لا عرفهم حرج من بني وسهم رجل فقال لهم، لهم، فقلت: أين أني؟ قال إلى السار والله قلت: ما شأنهم؟ قال، أنهم ارتدوا على أسيارهم فلا يرده يخلص منهم، لا مثلهم السهم))

قلت: فهذا الحديث مع صحبه دل على ان الحوص يكون في الموقف قبل الصراط، لأن الصراط لم هو جسر على جهنم ممدود بحار عليه، فمن حرقه سلم من النار على ما يأتي، وكذا حصص الالبياء عنهم (الصلاة ٤) السلام يكون ابصارا في الموقف على ما يأتي.

95- *Abu Huraira*, may Allah be pleased with him, narrated that the Prophet may the peace and blessings of Allah be upon him, said "While I was standing by my *Haud*, a group of my followers were brought close to me. When I recognized them, someone - an angel - came and stood between me and them and said to them "Come along" I asked "Where to?" "By Allah, to hellfire," he answered. I asked "What have they done?" He said "They turned apostate after you (left)." Then another group came close to me and as soon as I recognized them, a man (an angel) came and stood between me and them and said to them "Come along" I asked him "Whereto?" "By Allah to hellfire," he replied. So I did not see anyone escaping safe from the punishment except a few who were like camels a shepherd" Reported by *Bukhari*. This *Hudith*, if *Sahih*, is one the strongest evidences that the Prophet's *Haud*, as all of the *Hawds* of the former Prophet, is located where the judgment. Judgment will take place before crossing the *Sirat* which is an extended bridge established above hellfire on which all humans will have to cross. Whoever crosses it successfully, will be safe from hellfire.

## فقراء المهاجرين أول الناس ودودا الحوض على النبي ﷺ

**Poor Muhajreen will be the first to  
approach the *Hawd***

٩٦ وخبر جرح عن ثوبان مولى رسول الله ﷺ قال قال ابن حوصي  
من بين علي إلى أنه أشد ساءد من اللس و حتى من العسر أكوسه  
كعبه بحوم السماء من شرب منه (سرة) لم يظأ بعدها أبد ، و أول  
الناس من يرد على الحوض فقرأ المهاجرين الناس ثوبا السعد  
رؤوسا اللس لا يكحون المتعمات، لا يفتح لهم أبواب المدر قال:  
فبكي عمر حتى نبت بحبه فقال لكي بكب (المسعات) وفتح  
بي أبواب السدد، لا حرم أي لا اغسر ثوبي الذي يلي حسدي حتى  
يتسح، و لا أذهن رأسي حتى تقعب). حرجه الترمذي

**96-** On the authority of *Tha'uban*, the Prophet's bondsman, *Ibn Maja* reported that the Prophet, may the peace and blessings of Allah be upon him said "The length of my *Hawd* is like the distance between *Adaan* and *Aila*. Its water is whiter than milk and sweeter than honey and its vessels are as many as the heavenly stars. Whoever drinks (even one s.p.) from it, will never get thirsty. The first people to proceed to my *Hawd* will be the poor amongst *Muhajreen* whose garments are shabby and whose hair is disheveled and who neither marry well-off women nor do they roll in money" *Tha'uban* said "Omar sobbed till his beard became wet and then he said 'Alas' I have married women who are leading a life of ease and comfort and I have got plenty of

money I am not to blame if I won't wash my under garment till it gets dirty, or rub my hair with scent until it gets disheveled " Reported by *At Tirmidhi*

### ذكر من يطرد عن الحوض

**Those who will be driven away from the *Hawd***

٩٧ مسلم عن أسماء بنت أبي بكر - رضي الله عنهما - قالت: قال رسول الله ﷺ ((إني على الحوض حتى أنظر من يرد عني منكم، ومبوءة حد ناس ذوي فاقول: يا رب مني ومن أمي فقال: أما شعرت ما عملوا بعدك؟ والله ما يرحو بعدك يرحعون عني أفعالهم)). وفي حديث أنس حدثني العبد أنفوس ((يا رب، من أمي، فيقال انت لا تدري ما أحدثوا بعدك)). وقد تقدم.

وحدثني حديث أنس بن مالك عن أبي هريرة قال: قال رسول الله ﷺ ((أما شعرت ما عملوا بعدك؟ والله ما يرحو بعدك يرحعون عني أفعالهم)). وفي حديث أنس بن مالك عن أبي هريرة قال: قال رسول الله ﷺ ((أما شعرت ما عملوا بعدك؟ والله ما يرحو بعدك يرحعون عني أفعالهم)). وفي حديث أنس بن مالك عن أبي هريرة قال: قال رسول الله ﷺ ((أما شعرت ما عملوا بعدك؟ والله ما يرحو بعدك يرحعون عني أفعالهم)).

**97-** Reported *Moslem* that *Asma a Bant Abu. Bakr*, may Allah be pleased with both of them, narrated that the Prophet of Allah said "I shall be standing by my *Hawd*, watching you as you come to it. Some people will be prevented from approaching me. I shall say "These are my followers" Then it will be said "Do not you know what they did after you? By Allah, it was no long after you died that they turned their backs to your teachings." In the afore-mentioned *Hadith* narrated by *Anas* "Some people will be

delayed or prevented. Thereupon I will say "My Lord these are from my nation" Allah will say "You do not know what they did after you" The following phrase is also added in the *Hadith* reported by *Bukhari* " a group of my followers approached me and when I recognized them " which we referred to before In the *Muwatta* Prophetic *Hadiths* Made Easy by *Imam Malik* and the other books of *Hadith*, *Abu Huraira* narrated "The Companions asked "How will you recognize those of your nation who will come after you, Prophet of Allah?" The Prophet answered. "They will come quite pure with shiny faces as the mark of having made ablutions" *Hadith Sahih*

مَا جَاءَ فِي الْكُوْثِ الدِّيُّ أُعْطِيَهُ  
[البخارى] ﷺ فِي الْحَبَةِ

### General Description of the Prophet's *Hawd*

٩٨- البحري عن أنس بن مالك عن النبي ﷺ قال، إني ما أنسى في الحبة إذا أنا سهر في الجنة حافه قباب الدر المحوف، قلت ما هذا حرس؟ قال هذا الكوثر الذي عطش ربك، فإد طيبه أو طيبته مسك أدفر!! - شك فيه - حرجه أبو عيسى إسماعيل معده وراد (ثم رفعت إلى صدره إسماعيل فزأبت عده نوراً عظيماً) [حيث صحيح]

98- *Anas Ibn Malik* narrated that the Prophet may the peace and blessings of Allah be upon him, said "While I was waking in paradise, I saw a river

on whose banks of which there were tents made of hollow pearls I asked "What is this, Gabriel?" He answered, "this is *Al Kawther* which your Lord has granted you. "Behold! Its scent was of strong smelling musk." The subnarrator, *Hidba*, was in doubt as to which word (ie scent or mud) the Prophet said. Reported by *Bukhari*. The same version of the *Hadith* was reported by *Abu Issa At-Termizi*, but with the following addition: "Then I was raised to the Lote-tree (beyond which none may pass) where I saw a great Light." (*Hadith Sahih*)

۹۹ الترمذي عن ابن عمر قال قال رسول الله ﷺ: الكوثر نهر في الجنة جفاه من ذهب ومجره البرق والباقون يترينه اصيب من الممك ومسوه احدى من غسل ويصير من الثلج. هذا حديث حسن (صحيح) والله اعلم. [حديث صحيح]

99. *Ibn Omar* narrated that the Prophet of Allah may the peace and blessings of Allah be upon him, said "*Al Kawther* is a river in paradise whose banks are made of gold and whose bed is made of pearl and ruby. The fragrance of its mud is better than that of musk and its water is much sweeter than honey and whither than ice." This is a (*Hadith Hasan Sahih*) reported by *At Termizi*. Allah knows best

## أبواب الميزان ناب ما جاء في الميزان وأنه حق The Balance

قَالَ اللَّهُ تَعَالَى ﴿وَنُصِيعُ الْوَارِثِينَ الْيَوْمَ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ وَفِيهِ ﴿فَأَمَّا مَنْ تَلَسَّ مَوْرِيئُهُ﴾ ﴿هُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ وَأَمَّا مَنْ حَفَّتْ مَوْرِيئُهُ﴾ ﴿فَأُمُّهُ هَاوِيَةٌ﴾ قَالَ الْعُلَمَاءُ: وَإِذَا نَفَضَ الْحِسَابَ كَانَ بَعْدَ وَرَثَةِ الْأَعْمَالِ، لَا تَبْرُؤُ لِلْحَرَاءِ فَتَسْعَى إِنْ يَكُونُ بَعْدَ الْمَحْسَبَةِ فِيهِ الْمَحْسَبَةُ لِتَقْدِيرِ الْأَعْمَالِ وَالْوَرَثِ لِإِطْهَارِ مَعْدِنِهَا لِيَكُونَ الْحَرَاءُ بِحَسَبِهَا، قَالَ اللَّهُ تَعَالَى ﴿وَنُصِيعُ الْوَارِثِينَ الْيَوْمَ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ الْآيَةُ.

وَقَالَ: ﴿فَأَمَّا مَنْ تَلَسَّ مَوْرِيئُهُ﴾ ﴿هُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ وَأَمَّا مَنْ حَفَّتْ مَوْرِيئُهُ﴾

وَقَالَ: ﴿وَمَنْ حَفَّتْ مَوْرِيئُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾ الْآيَتِينَ فِي الْأَعْرَافِ، وَالْمُؤْمِنُونَ.

وَهَذِهِ آيَاتُ إِحْبَارِ تَوَرُّ أَعْمَالِ الْكَفَّارِ، لِأَنَّ عَامَّةَ الْمَعْبُودِينَ يَقُونَهُ. حَفَّتْ مَوْرِيئُهُ فِي هَذِهِ الْآيَاتِ هُمُ الْكَفَّارُ. وَقَالَ فِي سُورَةِ الْمُمْتَرِينَ ﴿فَكُفُّوا عَنْكُمْ نَكْتَدِبُونَ﴾ وَفِي الْأَعْرَافِ ﴿لَا تَكُونُوا يَدَايَاكُمْ يَطْلُمُونَ﴾ وَقَالَ ﴿فَأُمُّهُ هَاوِيَةٌ﴾ وَهِيَ الْوَعْدُ بِإِطْلَاقِهِ سَكْفَرًا، وَإِذَا حَصَعَ بَيْنَهُ وَبَيْنَ قَوْلِهِ (تَعَالَى) ﴿وَلَوْ كَانَ مِنْكُمْ مَنَّانٌ فَحِثُّهُ مِنْ خَرْدَلٍ يُبَيِّنُ بِهَا وَكُفِّي بِهِ حَاسِرًا﴾ ثَبَتَ أَنَّ الْكَفَّارَ يَسْأَلُونَ عَمَّا حَالَفُوا فِيهِ الْحَقَّ مِنْ أَصْلِ الَّذِينَ وَفَّرُوهُ، وَالْمُؤْمِنُونَ عَمَّا حَالَفُوا فِيهِ أَصْلًا لَدَيْهِمْ مِنْ صُرُوبِ تَعَصُّبِهِمْ وَلَمْ يَحْسَبُوا بِهِ وَنَحْنُ نَعْتَدُ بِهَا فِي تَوَرُّ أَبْصَدَ، فَادَّكَاسَتْ مَوْرِيئَهُ، بَلْ



على أنهم يحاسبون بها وفب الحسب، وفي القرآن ما يدل على أنهم محطون بها، مسؤولون عنها. محاسبون بها محريرون على الإحلال بها، لأن الله تعالى يقول ﴿وَوَيْلٌ لِلْمُصْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ فتوعدهم على معيهم الزكاة.

Allah, Glory be to him, says in the Quran. **"We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least "** Allah also says **"He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit "** Scholars said "When judgment is over, Allah commences weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly. To visualize the function of the balance, Allah says **"We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least"** Allah says also **"He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely!"** The Glorious Quran also states **"But those whose**

balance is light, will be those who have lost their souls." These verses personify the weighing of the deeds of the disbelievers. As a matter of fact, the Qur'anic expression **"Those whose balance of good deed is light..."** always refers to the disbelievers. They are also meant by the following **"...and ye did not treat them (my signs) as falsehood;" "...for that they wrongfully denied Our signs,"** and **"Their home is a (bottomless) pit "** The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse **"And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account."** It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed then they will be accountable for them at the time of judgment. However, there are several indications in the Qur'an that the disbelievers are entitled to fulfill these obligations, otherwise they will be held accountable, reckoned and punished for neglecting them. As evidence, Allah Almighty says in the Qur'an **"And woe to the disbelievers- those who give not Zakat."** Allah has warned them that they will be punished for not paying the prescribed charity (*Zakat*).

١٠٠- وفي البخاري، عن أبي هريرة عن النبي ﷺ قال.

«إِنَّهُ لَيَأْتِي الرَّحْلَ الْعَظِيمَ الْمَسْمُومَ يَوْمَ الْقِيَامَةِ لَا يَرَى عِنْدَ اللَّهِ حَسَنَ بَعُوضَةٍ، وَاقْرَءُوا إِنْ شِئْتُمْ ﴿فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنُ﴾»

قال العلماء: معنى هذا الحديث: أنه لا ثواب لهم وأعمالهم مفاضلة بالعذاب فلا حسنة لهم تور في موازين يوم القيامة، ومن لا حسنة له فهو في النار، وقال أبو سعيد الخدري: يؤتى بعمل كجبال تihama فلا تتر شيئاً.

100- Narrated *Abu Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Resurrection the deeds of a great man (in status and size) may not have the weight of a mosquito's wing in the sight of Allah' Read if you like **"Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight"** (Reported by *Bukhari*) According to scholars, the general meaning of this *Hadith* is that. Such people will get no reward. Rather they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. *Abu Saeed Al Khudri* commented: "Though some people will come with deeds which are as enormous as Mount *Tihama*, they will still be of no weight in the balance" (*Hadith Sahih*)

كيفية الجوار على الصراط مصفاهه  
 ومن يحبس عليه ويول عنه وهك شفقة النبي ﷺ  
 على أمته عند ذلك، وهك ذكر القناطر قبله  
 والسؤال عليها وبيان قوله تعالى  
 ﴿وَبِأَنفُسِكُمْ أَفَرَأَيْتُمْ﴾

**Sirat:** Its description and the way of crossing  
 it Those who will be confined therein or made  
 to fall over, The Prophet Sympathy for his  
 nation, "Every one of you will pass over hell"

١٠١ ذكر مسلم من حديث أبي هريرة (رضي الله عنه) محمد ﷺ  
 فيؤس لهم ويرس لأمانه والرحم فيقومون حسبي الصراط نعم  
 وشمالا هيمر أوبهم كالبرق الحاطف،

قال: قلت يا نبي الله صلى الله عليه وسلم أي شيء كمر البرق؟ قال: «المرء يمر  
 على البرق كيف يمر ويرجع في طريقه عبر؟ ثم كمر الريح، ثم كمر  
 الظير وسد الرجال يجري بهم أعمالهم وبيكم ﷺ فأنتم على الصراط  
 يقول يا رب، سم سلم حتى تعجز أعمال العباد حتى يحيى الرجل  
 ولا يستطيع السير إلا رحفاً»

قال: ((وفي حاشي الصراط كلاليب معلقة مملوءة سحابة من مراب  
 سألها، فمحبوش سحابة، ومكرس في النار والله يفر محمد سده،  
 إن قعر جهنم لسعوى حريف)). [حديث صحيح]

101- Moslem reported from the *Hadith* narrated  
 by Abu Huraira "The people will come to the  
 Prophet, may the peace and blessings of Allah be

upon him, begging for intercession and they will be given permission to meet him. The trust and the bond of kinship will be left to stand to the right and the left of the *Sirat*. The first of those people will pass as speedily as lightning." *Abu Huraira* inquired "May Allah bless you, Prophet, how speedy is that?" He replied "Have you not seen how lightning strikes and disappears in a twinkling moment?" Then another person will pass like a strong wind and a third like a swift bird and a fourth will be running while being hastened by his deeds. Your Prophet will be standing by the *Sirat* saying "O Lord! Save us! Save us" until the deeds become too few to help people cross the path, so that some people will crawl on it." He went on "Fixed to the two edges of the *Sirat* are hooks which are commanded to snatch those who were destined to be snatched. Some others will be shoved into hellfire. By Him in Whose hand Muhammad's soul is, it would take (a person) seventy years to reach the bottom of hell." (*Hadith Sahih*)

١٠٢- وفي رواية، قال ابو سعيد الخدري: ((يلحنى أن الجسر انق من الشعر واحد من السيف)) وفي روايه، ((روى من الشعر، رواه مسلم [بحر صحيح])

102- *Abu-Sa'eed Al-Khudri* is reported to have said "I was informed that the *Sirat* is thinner than a hair and sharper than a sword." He said in another version. "more fragile than a hair" (An authentic account) Reported by *Moslem*

### ثلاثة مواطن لا يحطتها النبي ﷺ لخظم الأمر فيها وشدة

#### Three Occasions that the Prophet will never miss owing to their dreadfulness

١٠٣- البرمدي عن انس قال سالت رسول الله ﷺ ان يتفع بي  
سوم القيامة، قال: ((أنا فعل بر شاء الله)) (قلت) فأين أطيبك؟ قال  
((أول ما تطلبني على الصراط، قلت فإن لم ألقك؟ قال: فأصلي عند  
المبرأ، قلت فإن لم ألقك عند المبرأ؟ قال: فطلي عند الحوص  
فإني لا أخطئ هذه الثلاثة مواطن)) قال هـ حديث حسن، وقد تقدم  
من من حديث عائشة أنه عليه (الصلاه و) السلام قال: أم ثلاثة  
مواطن فلا يكر أحد من عبد المبرأ وعبد بطير الصحف  
وعبد الصراط. [حديث حسن]

103- Narrated *Anas Ibn Malik* I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said "I will" Then I asked "Where shall I look for you?" "He, may the peace and blessings of Allah be upon him, answered "you first look for me when crossing the *Sirat* " I asked "What if I do not find you there?" "He may the peace and blessings of Allah be upon him, replied "Then you can find me by the balance " Once again I asked "What if I do not find me by my *Hand*, for I will never miss any of these three occasions " (*Hadith Hasan*) reported by *At-Termizi* However we have mentioned previously the *Hadith* of *A'isha* in which the Prophet, may the

peace and blessings of Allah be upon him, said "there are three occasions on which no one wil. be any assistance<sup>1</sup> to another At the function of the Balance upon receiving the book (in which the deeds are recorded , and when passing over the *Sirat* "

(*Hadith Hasan*)

تلقى الملائكة للأنبياء وأممهم  
بعد الصراط وفي هلال أعدائهم

**Angels' reception of the Prophets and their  
nations after crossing *Sirat* and destroying  
their enemies**

١٠٤ ابن المبارك، عن عبد الله بن سلام قال: إذا كان يوم  
القيامة جمع الله لأبياء بيبياء، و مع أمه حتى يكون حرهم مركزا  
محمد وأمه، وضرب الحسر على جهم ويادي مائدة ابن أحمد  
وأمنه؟ فيقوم بني الله ﷺ وبعده منه برها وفجرها، حتى إذا كان  
على الصراط طمس الله أنصار أعدائه فهافتوا في البر بميد وشمالا  
ويعصبي النبي ﷺ والصالحون معه فتلقاهم الملائكة (رب قتلوهم على  
طريق الجنة على بمياك، على شمالك حتى تنهي إلى ربه فيوضع به  
كرسي عن يمين الرحمن ثم يتبعه عيسى عليه الصلاة والسلام على  
مثل سبيله وبعده برها وفجرها حتى - كانوا على الصراط طمس  
الله أنصار أعدائه فهافتوا في البر بميد وشمالا ويعصبي النبي ﷺ  
والصالحون معه فتلقاهم الملائكة رب) فيسوقهم على طريق الجنة

<sup>1</sup> Literaly No one wil. mention anybody else

على يمينك على شمالك، حتى ينهي إلى ربه فيوضع له كرسي من  
الجانب الآخر، ثم يدعى بني بني وأمه أمة، حتى يكون آخرهم نوح،  
رحم الله نوحاً [خير صحيح]

104- On the authority of *Ibn Al Mubarak* who reported *Abdullah Ibn Salam* as saying On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering Then, the *Sirat* will be established above hell and it will be called out "Where is *Ahmed* and his nation?" Thus, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left onto hell The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation The angels will receive them and guide them to the way leading to paradise, saying to them "To your right to your left," until he reaches his Lord Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation both good and evil As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell Jesus, may the peace and blessings of Allah be upon him, will keep



walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them "To your right to your left" until he reaches his Lord. Then a chair will be put for him on the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. May Allah have mercy on Noah."

(An authentic account)

### ذكر الصراط الثاني

وهو القصر بين الجنة والنار

**The second *Sirat*: The bridge between hell and paradise**

١٠٥ - البخاري عن أبي سعيد الخدري قال، قال رسول الله ﷺ،  
 «يخلص المؤمنون من النار فيحسبون على قنطرة بين الجنة والنار،  
 فيفصل بعضهم من بعض مصاليم كانت بينهم في الدنيا حتى إذا هموا  
 ويقفون أسير بهم في دحو الجنة، فوالذي نفس محمد بيده لأحدكم الهدى  
 يمر به في الجنة منه يمر له كس له في الدنيا» [حديث صحيح]

**105-** Narrated Abu Saeed Al Khudri that the Prophet of Allah may the peace and blessings of Allah be upon him, said "After the believers cross the fire safely they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in

Whose hand Muhammad's soul is, they will know the way to their houses in paradise better than they know it to their houses in worldly life" *Hadith Sahih* Reported by *Bukhari*

من دخل النار من الموحدين  
مات واحترق ثم يحرثون بالشعاع

**How sinful believers who enter hell will be burnt to death, and then released through intercession**

١٠٦- مسلم عن أبي سعيد الخدري رضي الله عنه - قال قال رسول الله ﷺ (أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحون ولكن بسب أصابهم النار يموتون أو قال يحطون هم فماتهم الله أمائة حتى إذا كانوا عظم من عظمهم في الشعاع فحى بهم صائتر صائتر فثروا على أنهار الجنة ثم قيل يا أهل الجنة انصروا عليهم فينبون بسب الجنة تكون في حمير السبد فقال رجل من القوم كان رسول الله ﷺ قد كان يرعى الغنم بالنسفة. [حديث صحيح]

106- Abu Sa'eed At Khudri, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said "The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sins or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said

"O dwellers of paradise, pour water over them. Thus, their bodies will sprout as does a plant when it is carried away by the flood." A man commented "It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert." *Hadith Sahih* reported by Moslem

مَنْ يَشْفَعُ لَهُمْ فَيُلْ دَحُولُ النَّارِ مِنْ أَهْلِ  
أَعْمَالِهِمُ الصَّالِحَةِ وَهُمْ أَهْلُ الْهَضَلِ فِي الدُّنْيَا

**Those who will be interceded for before  
entering hell because of their good deeds**

١٠٧ وخرج أبو نعم الحافظ بإسناده عن الثوري، حدث  
الأعمش، عن شفيق عن عبد الله قال قال رسول الله ﷺ «الذين فيهم  
أجورهم ويريدهم من قصصه» قال: «أجورهم ينطهم الجنة ويريدهم  
من قصصه الشفعة لمن وحت له النار ممن صنع إليهم معروف  
في السب» [حديث حسن]

107- On the authority of Abu Nu'aim Al Hafiz, Al A'mash reported from Shafiq that Abdullah said "The Prophet, may the peace and blessings of Allah be upon him, said. "Allah will give them (the righteous) their due rewards and more out of His bounty." He, may the peace and blessings of Allah be upon him, said "The due reward is to let them in paradise and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world." *Hadith Hasan*



109- *Muslim* reported a part of the *Hadith* narrated by *Abu Sa'eed A. Khudri*, may Allah be pleased with him, in which the Prophet, may the peace and blessings of Allah be upon him, said after mentioning hellfire 'till believers cross the *Sirat* safely By Him in Whose hand Muhammad's soul is, no one among you who will be more eager to claim the right of intercession for those believers cast in hell than their fellow believers in paradise on the Day of Judgment ." (*Hadith Sahih*)

١١٠ وخرجه ابن ماجة ولفظه عن أبي سعيد الخدري عن النبي ﷺ ((إذا حلص لله المؤمنين من النار وأمروا بما مجادلة أحدكم لصاحبه في الحق يكون له في الله أشد مجادله من المؤمنين الذين دخلوا النار قال يقول رب إخوان كانوا فنكره معناه يقولون ربنا كانوا مع يصومون معنا وبصلون ويحجون، فيقال لهم أخرجوا من عرفتم فتحرم صورهم على النار فيخرجون حلقة كثير قد حسنت النار إلى نصف ساقه وإلى ركبته يقولون رب ما بني فيها أحد ممن أمرنا به، ثم يقول الله عز وجل ارحموا فمن وحنتم في قلبه مثقال دينار من خير فأخرجوه، فيخرجون حلقة كثير، ثم يقولون ربنا لم ندر فيها أحد ممن أمرنا به، ثم يقول ارحموا فمن وحنتم في قلبه مثقال دينار من خير فأخرجوه، فيخرجون حلقة كثير، ثم يقولون ربنا لم ندر فيها أحد ممن أمرنا به، ثم يقول ارحموا فمن وحنتم في قلبه مثقال دينار من خير فأخرجوه، فيخرجون حلقة كثير، ثم يقولون ربنا لم ندر فيها خير

وكان أبو سعيد الخدري - رضي الله عنه - يقول ((إن لم تصنفوني بهذا الحديث فافرقوا بين شتم ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَلِ ذَرَّةٍ﴾ وإبنت حمنة بضاعتها ويؤب من لدنه أجراً عظيماً)) يقول الله تعالى نسفت الملائكة، وشفع السيوف وشفع المؤمنين، ولم يبق إلا أرحم الراحمين)) وفي الخدري ((وبعث شفيعي) بن فوله ((ولم يبق إلا أرحم الراحمين)) فبعض قصة من النار فيخرج منها قوم لم يعملوا خيراً قط، عادوا حمم قبلهم في بهر على أفواه الجنة يقال له بهر الحدة فيخرجون كما تخرج الحدة في حمل السيل، ألا ترهبها تكون إلى الحجر أو السجر ما يكون إلى الشمس اصفر وأحضر، وما يكون منها إلى الطل يكون النص؟)) قالوا يا رسول الله، كأنك كنت ترى ما بالجنة قال فيخرجون كاللؤلؤ في رفاههم الخواتيم يعرفهم أهل الجنة هؤلاء عتقاء لله الذين أدخلهم الجنة بغير عمل عملوه ولا حدر فسموه، ثم يقول: أدخلوا الجنة فم رابموة فهو لكم، فيقولون: ربنا أعطينا ما لم تعط أحداً من العالمين، فيقول: لكم عدي أفضل من هذا فيقولون: يا رب وأي شيء أفضل من هذا؟ يقول رضيائي فلا أسخط عليكم معه أنه)). [حديث صحيح]

110- Narrated *Abu Saeed Al-Khudri* in his own wording as reported by *Ibn Maja* - that the Prophet, may the peace and blessings of Allah be upon him, said "The true believers will pass over hellfire safely By Him in Whose hand Muhammad's soul is, no one among you who will be keener to claim the right of intercession for those believers who were thrown into hell than their fellow believers in paradise) on the Day of Judgment. They will argue "O our Lord!

Those brothers of ours used to pray, fast and perform pilgrimage along with us" It will be said unto them "Go and set free from fire, everyone know!" Thereafter, it will be prohibited for fire to harm their bodies and they will get out a large number of people whose legs and knees were burnt by fire. Then they will say "No one is left of those whom You commanded for us to get." Allah, praised be He, will say "Go back and get out of fire everyone in whose heart there is the weight of a Dinar of goodness!" Thereupon, they will bring out of fire a great number of people and then they will say "No one is left of those whom You commanded for us to get." Allah will say "Go back again and get out of fire everyone in whose heart there is the weight of half a Dinar of goodness." They will bring out of fire a large number of people, then they will say "O our Lord! We have left none of those whom You commanded for us to get." Allah will say "Go back once again and get out of fire everyone in whose heart there is the weight of an atom of goodness!" They will get out of fire a huge number of people, and then they will say "O Lord! No goodness at all left therein!" *Abu Sa'eed Al Khudri* used to say "If you doubt my narration of this *Hadith*, then read if you like: **"Surely, Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from Him a great reward."** Allah Almighty will say "The angels have interceded, so did the Prophets and so did the believers. No one is left (to intercede) save the Most Merciful of all those who show mercy." In the version

reported by *Bukhari*, Allah will say "No other intercession is left but Mine" instead of saying "No one is left (to intercede save the Most Merciful)." Allah will take a handful of fire from which a group of people who have never done any good deeds were reduced to ashes. Then He will scatter them over a river in paradise which is called 'the River of Life'. They will come back to life just as the sprouting of a seed in the silt, carried away by flood. The Prophet, may the peace and blessings of Allah be upon him, said "Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow if it is exposed to the sun, and white if it is in the shade?" The Companions, said "It seems that you used to graze sheep in the desert, O Prophet of Allah." The Prophet, may the peace and blessings of Allah be upon him, said "They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say "These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts." Then, Allah will say "Go into paradise and whatever you see is yours!" They will exclaim "O our Lord! You granted us what You have not granted to any of Your creation." Thereupon Allah will say "I keep with me something greater than this for you." They will ask "O our Lord! Which thing is greater than this?" Allah will answer "That is part of My bounty, so I will never be dissatisfied with you." *Hadith Sahih*.



١١١- البخاري عن أنس (بن مالك) عن النبي ﷺ قال  
 «يخرج قوم من النار بعد ما مسهم منها سبع فدخلوا الجنة فيسميهم  
 أهل الجنة الجهنميين»، [حديث صحيح]

111- *Bukhari* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will come out of hell after they have received a touch of fire. They will enter paradise, and the dwellers of paradise will name them *aljahannamiyyin*, i.e., the dwellers of hell" *Hadith Sahih*

١١٢- الترمذي عن عمران بن حصير عن النبي ﷺ قال  
 «يخرج قوم من النار بشيء عني يسمون الجهنميين» قال حديث  
 حسن صحيح [حسن صحيح]

112- *At Termizi* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said "Some people of my nation will come out of hell thanks to my intercession (*shafa'a*) They will be called *aljahannamiyyin*" *At Termizi* said "This *Hadith* is *Hasan Sahih*" (*Hadith Sahih*)

١١٣ وخرج ابن ماجه، حدثنا اسماعيل بن اسد، حدثنا أبو بكر  
 شجاع بن الوليد السكوني، حدثنا ريثا بن حيثمة عن نعم بن أبي هند،  
 عن ربيعة بن حراس، عن أبي موسى الأشعري قال قال رسول الله  
 ﷺ «خرجت بين السفعة وبين ربح نصف أمي الجنة، فخرت».

الشعاع، لآله اعم وأكفى، وبروا للمنفين؟ لا، ولكنهم للحطس  
المدنيس (الملوثين). [حدث صحيح]

113- *Ibn Majah* said "Ishmael Ibn Asad told us, quoting Abu Badr Shaja Ibn Al Waud Al Saqini, quoting Ziyad Ibn Khaythma quoting Na'im Ibn Abu Hend, quoting in turn Rahle Ibn Harash, quoting finally Abu-Mussa Al Ash'ari that the Prophet, may the peace and blessings of Allah be upon him, said "I had to choose either to get intercession or to have half of my nation admitted to paradise and I chose the former since it will cover and benefit more people. Do you think that it will be for the pious? No, it will go to those who have been polluted by sins and vices"  
(*Hadith Sahih*)

مخرقة المشعع لهم بأثر السجود وبإصابعهم

**Recognizing the people entitled to  
intercession by the impact of prostration on  
their foreheads and their glimmering faces**

١١٤ قد تقدم من حسب أبي سعيد الخدري أن المؤمنين يقولون  
رسب إخواننا كانوا يصومون معاً، ويصون ويحجون، أدخسهم النار،  
فيقول لهم ادعوه، فمن عرفتم أرحوه وذكر الحديث [حدث صحيح]

114- It was mentioned in the *Hadith* narrated by Abu Sa'eed Al Khudri that believers would ask "Our Lord! Our brothers used to fast pray and make pilgrimage to Mecca with us and you admitted them

to hell? He would then reply to them "Go and bring out those you recognize" (*Hadith Sahih*)

١١٥ وخرج مسلم من حيث أبي هريرة، عن النبي ﷺ وفيه بعد قوله: ((ومهم المحررى حتى يجي الله شرع الله من الغصاء من العبد وأراد أن يخرج برحمته من أراد من أهل النار، أمر الملائكة أن يخرجوا من كان لا يشرك بالله شيء ممن أراد الله أن يرحمه ممن يقول لا إله إلا الله، فيعرفونهم في النار بأثر السجود بأكل النار من اسم لا إله إلا الله، وحرم الله على النار أن تأكل أثر السجود، فيخرجون من النار لا متحسوا فصب عليهم ماء الحياة فيبتلون منه كما تبت الحبة في حميل السيل) وذكر الحديث. [حديث صحيح]

115- Moslem reported on the authority of Abu Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will be punished and then relieved. When Allah would finish His judgment among the people, He would take whomever He wills out of hell through His mercy. He will then order the angels to take out of hell all those who used to worship none but Him from among those to whom Allah wanted to be merciful and those who testified in this worldly life that none has the right to be worshipped but Allah. The angels will recognize them in hell by the signs of prostration on their foreheads, for hell will eat up all the human body except the sign caused by prostration as Allah has forbidden hell to burn it. They will come out of hellfire, completely burnt and then the water of life

will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent ”

(*Hadith Sahih*)

۱۱۶- وخرج عن حابر قال، قال رسول الله ﷺ، إن قوم يخرجون من النار يخرجون فيها آلات وجوهرهم حتى يدحسوا أجسامهم [حديث صحيح]

116- Moslem also reported on the authority of *Jabir* that the Prophet, may the peace and blessings of Allah be upon him, said “Some people will come out of hell and enter paradise. Their bodies will be burnt except for their foreheads ” (*Hadith Sahih*)

ما يورث من رحمة الله تعالى ومغفرته 4444  
يوم القيامة

**The bounty of Allah's mercy and forgiveness  
on the Day of Judgment**

۱۱۷- وخرج مسلم من حديث سلمان الفارسي قال، قال رسول الله ﷺ، إن الله تعالى خلق يوم خلق السموات والأرض منه رحمة، كل رحمة منها طابق ما بين السماء والأرض، فجعل في الأرض منها رحمة واحدة، فيها تعطف الوالد على ولده، والصبر والوحدانية، عصي على بعض، فإذا كان يوم القيمة أكملها بهذه الرحمة. خرجه ابن ماجه من حديث أبي سعيد.

وفي بعض الطرق أني هزيره (قد) كان يوم القيمة ر هذه الرحمة على تلك السعة والسعة فأكملي ما به رحمة، فرحم به عبده يوم القيمة [حديث صحيح]

117- *Moslem* reported on the authority of *Salman Al-Farisi* that the Prophet, may the peace and blessings of Allah be upon him, said "When Allah created the heaven and the earth, He created one hundred parts of mercy. Each of them is as large as the distance between the heaven and the earth. He sent down one part on earth, thanks to which a mother becomes merciful to her child and beasts and birds become merciful to each other. On the Day of Judgment, Allah will complete the one hundred parts with this one." The *Hadith* was also reported by *Ibn Maja* on the authority of *Abu Sa'eed*. In another narration of the ending sentence reported by *Abu Huraira* the *Hadith* reads as follows "On the Day of Judgment, Allah will get this part of mercy (of the earth) back to the ninety nine parts to reach one hundred again, so as to have full mercy upon His slaves on the Day of Judgment" (*Hadith Sahih*)

حفت الجنة بالمكاره وحفت النار بالشهوات

**Paradise is beset by adversities and hell  
by desires**

١١٨- مسلم عن انس بن مالك قال قال رسول الله ﷺ، حفت الجنة بالمكاره، وحفت النار بالشهوات، خرجه البخاري أيضا، وقال فيه الترمذي حديث (حسن) صحيح غريب. [حديث صحيح]

118- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "Paradise is beset by

adversities while hell is beset by desires." The *Hadith* was also reported by *Bukhari*. *At Termizi* commented on it saying This *Hadith* is *Hasan Sahih, ghareeb*, narrated by a single narrator after the Companion"

*Hadith Sahih*)

١١٩- وحرّح الحرمدى عن ابي هريره عن النبي ﷺ قال: ولم يحق لله الجبه أرسل حبرس إلى الجنة فقال انظر اليها وإلى ما أعدت لأهلها فيها قال: فذهب و نظر اليها وإلى ما أعدت لله لأهلها فيها. قال: فرجع إليه وقال: وعزتك لا يسمع بها أحد إلا دخلها قال: فأمر بها فحبب بالمكارة، فقال فارجع إليها فانظر إلى ما أعدت لأهلها فيها. قال فرجع إليها فاد هي قد حبب بالمكارة، فرجع إليه فقال: وعزتك لقد حبب أن لا يدخلها أحد قال: اذهب إلى النار فانظر إليها وإلى ما أعدت لأهلها فيها، فإدا هي يركب بعضها بعضا فرجع إليه فقال وعزتك لقد حبب ألا يسمع بها أحد فيدخلها، فأمر بها فحبب بالشهوات، فقال: ارجع إليها، فرجع إليها، فقال وعزتك لقد حببت ألا يجر منها أحد إلا دحبه.

قال أبو عيسى هذا حديث صحيح [حديث صحيح]

119. *At Termizi* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said "When Allah created paradise, He sent Gabriel to it and said "Look at it and the pleasures I have prepared for its people in it" So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said "I swear by Your grandeur that it is quite easy for anyone who has heard of

paradise, to indulge into it" Then Allah ordered that paradise would have been surrounded with adversities and said to Gabriel "Go back and look at it and what I have prepared for its people " He went back to it and found that it had been surrounded with adversities. He then returned to Allah and said "I swear by Your grandeur that I am afraid that no man will enter it " Then Allah said to Gabriel "Go to hell and look at it and the tortures I have prepared to its people " He did and found that it had been extremely horrible. He then returned to Him and said "I swear by Your honor that I am afraid that those who have heard about it will escape it " Then Allah ordered that hell would have been surrounded with desires and said to Gabriel Go back to it. He did and said "I swear by Your honor that I am afraid that no man will escape it." *Ah-h-issa At Tirmizi* said This *Hadith* is *Sahih (Hadith Hasan)*

### احتجاج الجنة والنار وصفة أهلها

**The quarrel between paradise and hell And  
the attributes of their dwellers**

١٢٠- البخاري عن أبي هريرة قال قال رسول الله ﷺ، احتج الجنة والنار فقال هذه بدخلى الجارون والمنكرون، وقالت هذه بدخلى الصنفاء والمساكين فقال سمعوا من عبد الله عذبوا من أشاء، وقال نهده أب رحمني أرحم بك من أشاء، ولكل واحدكم ملوؤه حرجه مسلم و ترمذي، وفان هـ حديث حسن صحيح [حديث صحيح]

120- *Bukhari* reported on the authority of *Abu Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said "Paradise and hellfire quarreled in the presence of their Lord. Paradise said "O Lord! What is wrong with me that only the poor and humble people enter me?" Hellfire said "I have been favored with the tyrannical and arrogant people." So Allah said to paradise "You are My mercy which I grant to whom I wish," and said to hell "You are My punishment which I inflict upon whom I wish, and I shall fill both of you."

(*Hadith Sahih*)

صفة أهل الجنة وأهل النار وفساد شرار الناس من هم؟

**The attributes of paradise and hell dwellers**

١٢١ - مسلم عن عيسى بن (جمار) لمجاشع عن رسول الله ﷺ

قال يوما في حصه ((أهل الجنة، ثلاثة: ذو سلطان مقسط متصدق موثق، ورجل رحيم رقيق القلب لكل ذي قربى ومسلم، وعفيف صعب مصعب ذو عيال))

قال ((أهل النار خمسة: ضعيف الذي لا ربر له الدين هم فكم سمع لا يستعون أهلاً ولا مالاً، والحائن الذي لا يحق له طمع وإن تق لا حبه، ورجس لا يصبح ولا يمسي إلا وهو يحادئك عن أهله، ومالك، وكر البحر والكذب والنسب الطعش)) [حدث صحيح]

121- *Moslem* reported on the authority of *Eyyadh Ibn Himar Al Majashie* that the Prophet, may the peace and blessings of Allah be upon him said "The dwellers of paradise are of three types one who



wields authority and adheres to justice, who gives alms and who has been endowed with power to do good deeds one who is merciful and kind-hearted towards his relatives and to Muslims, and one who is weak and does not stretch out his hand in spite of having a large family to support " He continued "The dwellers of hell are of five types the weak who lack power (to avoid evil), who follow others steps (in regard to bad habits) and who do not have any care for their family or for their wealth, those dishonest people whose greed cannot be concealed even in minor things, and the man who betrays you morning and evening, with regard to your family and your property, the miser and the liar; and those who are in the habit of abusing people and using obscene and foul language " (*Hadith Sahih*)

١٢٢- وعن حارثة بن وهب الخزازي قال: قال رسول الله ﷺ ((ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف لو أقسم على الله لأبره، ألا أخبركم بأهل النار؟ كل عنيل حواط مستكبر، وفي رواية: ((نيم متكبر)). خرجه ابن ماجة أيضاً [حديث صحيح]

122- *Ibn Maja* reported on the authority of *Haritha Ibn Wahb Al Khuzae e* that the Prophet, may the peace and blessings of Allah be upon him, said "Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah Shall I tell you about the dwellers of hell? They are the vile, rude and haughty persons In another narration reported by

*Ibn Maja* too, he said about the latter 'evil and proud persons' (*Hadith Sahih*)

١٢٣ مسلم عن (أس بن مالك) قال: (مر بحجارة فأتى عليها  
 خيراً فقال رسول الله ﷺ: (وحيت وحيت وحيت) ومر بحجارة فأتى  
 عليها شراً فقال رسول الله ﷺ: (وحيت وحيت وحيت) فقال عمر:  
 فذاك أسى وأمي، مر بحجارة فأتى عليها خيراً فقلت: وحيت وحيت  
 وحيت، ومر بحجارة فأتى عليها شراً فقلت: وحيت وحيت وحيت،  
 فقال رسول الله ﷺ: من أشبتم عليه خيراً وحيت له الجنة، ومن أشبتم  
 عليه شراً وحيت له النار، اسم نهديء الله في الأرض ثلاث،  
 وقال ابن عائسة - رضي الله عنه - الجنة دار الأسعداء، والنار

وَقَالَ رَبِّدَسُ أَسْلَمَ أَمْرُكَ اللَّهُ بَعَثَنِي بِكَ تَكُونُ كَرِيمٍ فَيُحِبُّكَ الْحَبَّةُ،  
وَيَهَاكَ أَلْ تَكُونُ بِحِيلَا فَيُحِبُّكَ النَّارُ . [حَدِيثٌ صَحِيحٌ]

123- *Moslem* reported on the authority of *Anas Ibn Malik* that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said "It has been affirmed to him." *Omar Ibn Al-Khattab* then said "O Prophet of Allah! Why have you said the same words about both funerals?" The Prophet, may the peace and blessings of Allah be upon him, replied "You praised the former, so paradise has been affirmed to him, and you spoke badly of the latter, so

hell has been affirmed to him "You people are Allah's witnesses on earth" He repeated the last sentence three times. A'isha, may Allah be pleased with her, said "Paradise is the house of the generous and hell is the house of the stingy" *Zaid Ibn Aslam* said "Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell" (*Hadith Sahih*

١٢٤ وفي البحري أبود عن عمر رضي الله عنه قال: قال رسول الله ﷺ «من شهد له أربعة بحر أحبه الله الجنة، قلد وثلاثة؟ قال: وثلاثة، ففتى: «أثنى؟ قال: وأثنى، ثم لم يسأله عن الواحد» قال أبو محمد عبد الحق وهذا الحديث مخصوص والله أعلم، والذي قبله يعطى العمود وإن كبرت شهوده و«يطلق النسبة المسلمين فيه بالخير والثناء الصالح كتب له الجنة، والله أعلم [حديث صحيح]

124- *Bukhari* also reported on the authority of *Omar*, may Allah be pleased with him, that the Prophet may the peace and blessings of Allah be upon him said "Allah will admit the one who is praised by four pious people to paradise" We asked "What about three people?" He said "Three will do" We said "What about two people?" He said "Two will also do" We did not ask him about one person" *Abu Mohammad Abdul Haqq* said "This *Hadith* is related to a particular incident to the best of my knowledge The previous *Hadith* is more general When a dead man is well spoken of by many Muslims, he will be entitled to paradise Allah only knows best

*Hadith Sahih*

١٢٥- مسلم عن أبي هريرة قال، قال رسول الله ﷺ، (تصنف من أهل النار ثم ارهم قوم معهم سياط كذاب الغر يصرون بها الناس، ويساء كاسيات عاريات مائلات مميلات رؤوسهن كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها، وأل ريحها لو حذ من مسيرة كـ. وكذا قال الحافظ ابن دحية أبو الخطيب، الرواية بالياء بلا خلاف، وتحكم أبو اليب الكلابي فرواه بالياء المتنلة وهي المنصصة وهذا حظ منه وتصنيف [حديث صحيح]

125- Moslem reported on the authority of Abu Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "There are two groups, amongst the denizens of hell, that I have not seen yet. The first group members hold whips like the tails of oxen, with which they flog people The second group members are women who are seen naked in spite of their being dressed, who are seduced to wrong paths and who seduce others, with their hair made up high like humps Those women will neither get into paradise nor perceive its fragrance, although it can be perceived from such and such distance meaning great distance (Hadith Sahih

١٢٦- وخرجه مسلم أيضا عن أبي هريرة عن النبي ﷺ أنه قال: ((يحل الجنة أقوام أفئدتهم مثل أفئدة الطير . [حسن صحيح]

126- Moslem also reported on the authority of Abu Huraira that the Prophet said "Among the people entering paradise are ones whose hearts resemble those of birds" (Hadith Sahih)

ما جاء في أكثر أهل الجنة وأكثر أهل النار  
**Who constitutes the majority of the dwellers  
of paradise and hell**

١٢٧- مسلم عن أسامة بن زيد قال، قال رسول الله ﷺ:  
 رُفِقت على باب الجنة فإذا عامة من دخلها المساكين، وإذا أصحاب  
 الحد محبوسون لا أصحاب النار فقد أمر بهم إلى النار، وفُتحت على  
 باب النار فإذا عامة من دخلها النساء. [حديث صحيح]

127- Moslem reported on the authority of *Usama Ibn Zayd* that the Prophet, may the peace and blessings of Allah be upon him, said "I stood at the gate of paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate to be judged. But the dwellers of hell were ordered to be taken to hell. Then I stood at the gate of hell and saw that the majority of those who entered it were women"

(*Hadith Sahih*,

١٢٨- ومن حديث ابن عباس في حديث كسوف الشمس.  
 (وَأُتِيتَ النَّبِيَّ فَلَمْ يَرِ مَطَرٌ كَالنَّوْمِ قَطْرًا، وَإِنِّي أَكْثَرُ أَهْلِهَا السَّاءَ  
 قَالُوا- بِمِ يَرْسُولَ اللَّهِ؟ قَالَ يَكْفُرُونَ، قِيلَ يَكْفُرُونَ بِسَبِّهِ؟ قَالَ يَكْفُرُونَ  
 الْعَشِيرَ، وَيَكْفُرُونَ بِالْحَسَنِ لَوْ أَحْسَنَ إِلَى إِخْدَانِهِمْ أَذْهَرَ كَيْدِهِ ثُمَّ رَأَى  
 مِنْكَ مَا تَكْرَهُ فَاتَّقِ- مَا رَأَيْتَ مِنْكَ حَيْرَ قَطْرًا). [حديث صحيح]

128- In a part of the *Hadith* of the eclipse narrated by *Ibn Abbas*, the Prophet, may the peace and blessings of Allah be upon him said "And I have never seen such an awful scene like the one of hell on

that day I saw that women constitute the majority of the dwellers of hell” The Companions said “Why, Prophet of Allah?” He said, “Because of their Ingratitude” They said “Are they ungrateful to Allah?” He said “They are ungrateful to their husbands. If you acted benevolently with a woman all your life except for one day, she would say ‘You have never been good to me’” (*Hadith Sahih*)

١٢٩ البخاري عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: (كل أمي يدخلون الجنة، إلا من أبى. قيل ومن أبى يا رسول الله؟ قال: (من أصعني دخل الجنة، ومن عصاني فقد أبى)) [حديث صحيح]

**129-** *Bukhari* reported on the authority of *Abu Huraira* may Allah be pleased with him, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said “All my followers will enter paradise except for those who refuse” They said “O Allah’s Prophet! Would anyone ever refuse that?” He said “Whoever obeys me will enter paradise, and whoever disobeys me would be refusing it”

(*Hadith Sahih*)

لا يدخل الجنة صاحب مكسر ولا فاطح رحم

**Oppressor tax collectors and those severing  
bonds of kinship are denied excess  
to paradise**

قال الله تعالى ﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَفْتُونَهُمْ أَوْحَاطُ بِرَأْسِ الْمَكْسُورِينَ وَالْعَشِيرِينَ

في قول بعض العلماء وقال تعالى. ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ﴾ أُولَئِكَ أَنْتَدِينَ عَنْهُمْ اللَّهُ ﴿الْآيَةُ

Allah says "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked." This verse was revealed to allude to oppressor tax collectors as some scholars believe. Allah also says "Then, is it expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed."

١٣٠ مسلم عن حذيفة بن مطعم، عن أبيه عن النبي ﷺ قال: «لا يدخل الجنة فاطع، قال ابن أبي عمير قال سفيان، يعني فاطع ر حم رواه البخاري. [حديث صحيح]

130- Moslem reported on the authority of Jubier Ibn Mut'am from his father that the Prophet, may the peace and blessings of Allah be upon him, said "The one who severs (the bonds of kinship) will not enter paradise" Ibn Abu Omar said on the authority of Sufian It means the one who breaks up with his relatives It was reported by Bukhari (Hadith Sahih)

أُولَ الْأَوَّلِينَ

The first people to go to hell

١٣١ مسلم عن أبي هريرة قال، سمعت رسول الله ﷺ يقول: «أُولَ الْأَوَّلِينَ الْأَوَّلِينَ بِفَضِي عَنِّيهِ يَوْمَ الْقِيَامَةِ ر ج س سفيان فأنى به فعرفه

نعمه فعرفها قال فما عملت فيها؟ قال قاتلت فيك حتى استشهدت. قال كذبت، ولكنك قاتلت ليعال فلا جرى، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورحل تعلم العلم وعلمه، وقرأ القرآن فأنى به فعرفه نعمه (وعرفها) قال فما عملت فيها؟ قال: تعممت العلم وعلمته، (وقد) قرأت فيك القرآن. قال: كذبت، ولكنك تعممت العلم ليعال عالم، وقرأت القرآن ليعال هو فإرى فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورحل وسع الله (يعال) عليه وأعطاه من أصناف المال كله فأنى به فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال ما تركت (من) سبيل يحب الله يعقوب فيها إلا أفتت فيها لك، قال كذبت، ولكنك فعلت ليعال هو حواد فقد قيل، ثم أمره فسحب على وجهه حتى ألقي في النار، حرجه أبو عيسى الترمذي بمعه وقال في حقه ثم صرح رسول الله ﷺ على ركني، فقال (يا أبا هريرة) أولئك الثلاثة من خلق الله يسعر بهم النار يوم القيامة)). [حديث صحيح]

131- Moslem reported on the authority of Abu-Huraira that he said I heard the Prophet, may the peace and blessings of Allah be upon him, saying "The first man to be judged on the Day of Judgment, will be a man who died as a martyr. He shall be brought before the Judgment Seat. Allah will make him recount His blessings i.e. the blessings which He had bestowed upon him and he will recount them and admit having enjoyed them in his life. Then, Allah will say "What have you done to requite these blessings?" He will say "I fought for Thee until I died as a martyr." Allah will say "You have told a lie. You



fought so that you might be called a 'brave warrior' And you were called so " Then orders will be passed against him and he will be dragged with his face downward and cast into hell. Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Then Allah will ask "What have you done to requite these blessings?" He will say "I acquired knowledge and disseminated it and recited the Qur'an, seeking Thy pleasure." Allah will say "You have told a lie. You acquired knowledge so that you might be called 'a scholar' and you recited the Qur'an so that it might have been said "He is a *qari* (reader of the Qur'an) and such has been said." Then, orders will be passed against him and he will be dragged with his face downward and cast into hell. Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Allah will then ask "What have you done to requite these blessings?" He will say "I spent money in every cause in which Thou wished that it should have been spent." Allah will say "You are lying. You spent money so that you might have been called generous, and you got that." Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell. *Abu Issa At Termizi* reported the *Hadith* in its meaning and said at the end of it "Then

the Propnet of Allah patted on my knees saying "O *Abu-Huraira*, these three people will be the first among Allah's creatures, to be burnt in hell on the Day of Judgment." (*Hadith Sahih*)

### من يدخل الجنة بغير حساب

#### Those who enter paradise without judgment

١٣٢- مسلم عن عمران بن حصيص أن رسول الله ﷺ قال: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفَ بَعِيرٍ حَسَبٍ، قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمْ الَّذِينَ لَا يَسْتَرْفُونَ وَلَا يَسْطِرُونَ وَلَا يَكْتُمُونَ، وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ» [حديث صحيح]

132- *Muslim* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said: "Seventy thousand people of my nation will enter paradise without judgment." The Companions said "Who are they, Prophet of Allah?" He said "Those are the Muslims who do not treat their diseases with *ruqya* (incantation), nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded, but they put their trust only in their Lord"

(*Hadith Sahih*)

١٣٣- الترمذي عن أنس بن مالك قال سمعت رسول الله ﷺ يقول: «وَعَدَنِي رَبِّي أَنْ يَدْخُلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفَ لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ خِصَابٍ مِنْ خِصَابِ رَبِّي» قَالَ الترمذي: «هَذَا حَدِيثٌ غَرِيبٌ، وَقَدْ أَخْرَجَهُ ابْنُ مَاجَةَ أَيْضًا»

[حديث صحيح]

**133-** *At-Termizi* reported on the authority of *Abu Umama* that he said I heard the Prophet of Allah, peace and blessings be upon him, saying "My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell. Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord." *At-Termizi* said "This *Hadith* is *gharib*" This *Hadith* was also reported by *Ibn Majah* (*Hadith Sahih*)

١٣٤ ابن المبارك عن ابن عباس قال: ((إِذَا كَانَ يَوْمُ الْقِسْمَةِ سَأَى مِنْكُمْ سَتَعْلَمُونَ الْيَوْمَ مِنْ أَصْحَابِ الْكَرَمِ، لِيَقُمَ الْحَمْدُ لِلَّهِ تَعَالَى عَلَى كُلِّ حَالٍ، فَيَقُومُونَ، فَيَسْرَحُونَ إِلَى الْجَنَّةِ، بِمِ يَأْدِي ثَلَاثَةِ سَتَعْلَمُونَ الْيَوْمَ مِنْ أَصْحَابِ الْكَرَمِ، لِيَقُمَ الدِّينُ كَانَتْ تَحَافِي حُجُوبِهِمْ عَنْ مَصَاحِبِ دَعْوَانِ رَبُّهُمْ حَوْفًا وَطَمَعًا وَمِمَّا رَفَعَهُمْ يُفْقُونَ)) قَالَ فَيَقُومُونَ فَيَسْرَحُونَ إِلَى الْجَنَّةِ قَالَ بِمِ يَأْدِي ثَلَاثَةِ سَتَعْلَمُونَ الْيَوْمَ مِنْ أَصْحَابِ الْكَرَمِ لِيَقُمَ الدِّينُ كَانُوا ﴿لَا تُلْهِهِمْ حَارَةٌ وَلَا بُيُوعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِذَا الرُّكُوعَ يُحْفُونَ يَوْمَ تَفُتَّتْ فِيهِ الْقُبُورُ وَالْأَبْصَارُ﴾ الْآيَةِ (فَيَقُومُونَ) فَيَسْرَحُونَ إِلَى الْجَنَّةِ. [حبر صحيح]

**134-** *Ibn At-Mubarak* reported that *Ibn Abbas* said "On the Day of Judgment, a caller will shout 'You are going today to learn who the generous are. Come on, you who have praised Allah all the times. Then they will do so and advance to paradise.' The caller will shout once again 'You are going today to learn who the generous are. Come on, those who

"have forsaken their beds of sleep, while they call on their Lord, in fear and hope: and they spent (in charity) out of the sustenance which We have bestowed on them." Then they will do so and advance to paradise. The caller will shout a third time "You are going today to learn who the generous are. Come on, those whom **"neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying zakat. Their (only) fear is for the Day when hearts and eyes will be turned about."** Then they will do so and advance to paradise.

(An authentic account)

أمة محمد ﷺ شطر أهل الجنة وأكثر

**Muhammad's nation represents half the dwellers of paradise or even more**

١٣٥ مسلم عن أبي سعيد الخدري قال. قال رسول الله ﷺ.  
 ((يقول الله تبارك وتعالى. يا آدم، فيقول. لييك وسعديك والخير (بين)  
 بديك قال. فيقول: أخرج بعث النار من وديك قال وما بعث النار؟  
 قال: من كل ألف تسعمائة وتسعة وتسعون قال فذلك حين يمشي  
 الصعتر وتضع كل ذات حمل حملها، وترى الناس سكارى وما هم  
 بسكارى، ولكن عذاب الله شديد، (و) قال فانشد ذلك عليهم قالوا  
 يا رسول الله أيب ذلك للرجل؟ قال أيسروا، فإن من بأجوح ومأجوح  
 ألف وميكم (رجل، قال) ثم قال والذي نفسي بيده أي لأطمع أن  
 تكونوا ربع أهل الجنة، فحمد الله وكبره، ثم قال: والذي نفسي بيده

اسي لاظمع ان يكونوا ثلثه اهل الجنة، فحمدا لله (تعالى) وكبريا،  
 نعم قال: والذي نفسي بيده ان يكونوا شطر اهل الجنة، ان مثلكم في  
 الامم كمثل اشعره البصاء في حد الثور الاسود او كالفمه في  
 دراع الحمار» حرجه البخاري. [حديث صحيح]

**135-** *Muslim* reported on the authority of *Abu Sa'eed Al Khudri* that the Prophet, may the peace and blessings of Allah be upon him said "Allah Glory to Him, will call Adam on the Day of Resurrection. Adam will reply "I am at Your Service, You source of bliss, all good is in Your hand " Allah will say "Bring out the dwellers of hell " Adam will say "O Allah' How many are they?" Allah will reply "From every one thousand, take out nine hundred and ninety nine " At that time children will have hoary hair, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunk, but dreadful will be the wrath of Allah. Being so frightened, the Companions asked "O Allah's Prophet' Are you talking about us?" He said "Rejoice with glad tidings one person will be admitted to hell from you and one thousand will be from Gog and Magog " The Prophet further said. "By Him in Whose hands my life is, I hope that you would be one fourth of the dwellers of paradise " We shouted "Allah is great!" He added "I hope that you would be one-third of the dwellers of paradise " We shouted "Allah is great!" He said "I hope that you would be half of the dwellers of paradise " We shouted "Allah is great!" He further said "You Muslims compared with non

Muslims are like a white hair in the skin of a black ox or like a mark on a foreleg of a donkey (ie your number is very small as compared with theirs. Such expressions were very common at that time)." The *Hadith* was also reported by *Bukhari (Hadith Sahih)*

ذكر أبواب جهنم وما جاء فيها  
وفي أهوالها وأسمائها أحاديث الله (تعالى) منها  
رحمته وفصله إنه ولي ذلك والقادر عليه

### The horrors of hell

ذكر الله عز وجل النار في كتابه ووصفها على لسان رسوله ﷺ،  
وبعضها فقال عز من قائل ﴿كَلَّا إِنَّهَا لَنُظِي \* بُرْءَةٌ لِّدَشْوَى﴾ السوي:  
جمع شواه وهي حلاة الرأس، وقال: ﴿وَمَا أَذْرَاكَ مَا سَقَرُ \* لَا تُبْقِي  
وَلَا يَدْرُ \* لَوْحَةٌ تَنْشُرُ﴾ أي معبرة. فقال لاحته الشمس ولوحته. لا  
عبرته وقال: ﴿وَمَا أَذْرَاكَ مَا هَيْبَةٌ \* بَارٌّ حَامِيَةٌ﴾ وقال: ﴿لَتُبَدِّلُ فِي  
الْخُطْمَةِ﴾ أي ليرمى فيها ﴿وَمَا أَذْرَاكَ مَا الْخُطْمَةُ﴾ بار الله متوقدة  
﴿أَنِّي بَطَّلَعُ عَلَى الْأُفُقَةِ﴾ الآية.

Allah mentions hell in His Book saying "By no means! For it would be the blazing fire-plucking out (his being) right to the skull," and "And what will explain to thee what hellfire is? Naught doth it permit to endure, and naught doth it leave alone, darkening and changing the color of man!" Moreover, He says "And what will explain to thee what this is? It is a fire

blazing fiercely!" And "By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze, that which doth mount right to the hearts."

مَا جَاءَ هَؤُلَاءِ سَأَلَ اللَّهَ [تَعَالَى] الْجَنَّةَ  
وَأَسْتَجَارَ بِهِ مِنَ النَّارِ

Those who ask Allah, glory to Him, to grant  
them paradise and save them from hell

١٣٦- الترمذي عن أنس بن مالك قال. قال رسول الله ﷺ  
(مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ، قَالَ الْجَنَّةُ، اللَّهُمَّ ادْخُلْهُ الْجَنَّةَ، وَمَنْ  
اسْتَجَارَ بِاللَّهِ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ، قَالَتْ النَّارُ: اللَّهُمَّ اجْرِهِ مِنَ النَّارِ)  
[حديث صحيح]

136- *At-Termizi* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "He who asks Allah to grant him paradise three times, paradise says 'Almighty Allah, let him enter paradise' And he who asks Allah to save him from hell three times, hell says 'Almighty Allah save him from hell'"

*Hadith Sahih*

## ما تقرر من الكتاب والسنة

### What is established in the Glorious Book and the Prophet's *Sunna*

١٣٧ تقرر من الكتاب والسنة ان الأعمال الصالحة والإخلاص فيها مع الإيمان موصلته إلى الجنة ومساعدته من السير إلى، وذلك يكثر إراده والقطع به مع الموافقة على ذلك يعني عن ذكر ذلك، وكذلك لأن من ذلك ما ثبت في الصحيحين عن أبي سعيد الخدري قال قال رسول الله ﷺ ((ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً)). حرجه النسائي [حديث صحيح]

137- It is established in the Glorious Book and *Sunna* that good deeds together with sincerity and faith lead to paradise and save from hell. It is enough here to quote what came in the *Sahihain* (*Bukhari* and *Moslem*) on the authority of *Abu Saeed Al Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's pleasure his face will be kept away from hellfire by Allah for (a distance covered within a journey of) seventy years." The *Hadith* was reported by *Al-Nasae'e* (*Hadith Sahih*).

١٣٨- وعن أبي هريرة عن النبي ﷺ قال ((من صام يوماً في سبيل الله رحرح الله وجهه عن النار سبعين خريفاً))، وخرجه أبو عيسى الترمذي عن أبي أمامة عن النبي ﷺ قال ((من صام يوماً في سبيل الله جعل الله بينه وبين النار خندقاً كما بين المشرق والمغرب))،



ويروى (ابن بين السماء و الارض) قال هذا حديث عريب من حديث  
ابي أمية. [حديث صحيح]

138- *Abu Huraira* also reported that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, his face will be brought away from hellfire by Allah for (a distance covered within a journey of) seventy years" The *Hadith* was reported by *Abu Issa Al-Termizi* on the authority of *Abu Umama* that the Prophet, may the peace and blessings of Allah be upon him said "Indeed, anyone who fasts for one day for Allah's sake, a trench between him and hell, as big as the space between east and west will be made by Allah "or as stated in another narration, "between heaven and earth" *Abu Issa* said This *Hadith* is *ghareeb* (*Hadith Sahih*)

١٣٩ وفي كتاب أبي داود، عن أنس بن مالك قال قال رسول  
الله ﷺ ((من نوصى بأحسن الوصوء بعد أحياه المسلم، بوءد من  
جهنم سبعين خريفاً)) قلت: ب أن حمرة وما الحريف؟ قال العام.

139. *Abu-Dauud* reported in his book on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "He who performs his ablution well and visits his sick Muslim brothers will be taken ninety autumns away from hell (in terms of distance)" I said "O *Abu Hamza* what is an autumn?" He said "An autumn is a year"

١٤٠- وفي الصحيحين عن عدي بن حاتم قال، سمعت رسول الله ﷺ يقول (من استعذع منكم أن يسير من النار ولو بشق تمرة فليفع)، لفظ مسلم، [حديث صحيح]

140- In *Sahihain*, Adeyy Ibn Hatim narrated "I heard the Prophet, may the peace and blessings of Allah be upon him, saying "If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once", as quoted by *Moslem (Hadith Sahih*

عظم جهنم وأدمنها وكثر ملائكتها  
وهي عظم خلقهم وتخلتها من [بين] أيديهم  
وهي فمخ النبي ﷺ إياها وردها عن أهل الموفف  
Hell: its greatness, horrors, numerous angels  
and their great creation, uncontrollability.  
How the Prophet will repress it so that it may  
not attack people on the Day of Judgment

١٤١- مسلم عن عبد الله بن مسعود قال قال رسول الله ﷺ،  
(يؤتى جهنم يوم القيامة لها سبعون ألف رماح، مع كل رماح سبعون  
ألف ملك يجرونها)، [حديث صحيح]

141- *Moslem* reported on the authority of *Abdullah Ibn Masood* that the Prophet, may the peace and blessings of Allah be upon him, said "On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it hel)"  
(*Hadith Sahih*)

ما جاء أن التسعة عشر "حرية جهنم"

## The nineteen keepers of hell

قال الله تعالى ﴿عليها تسعة عشر﴾.

Allah, glory to him says "Over it are nineteen angels."

١٤٢ وخرج الرمي عن جابر بن عبد الله قال قال ناس من اليهود لأناس من أصحاب النبي ﷺ هـ بعم بيكم عدد حرية جهنم؟ قالوا لا تدري حتى نسأله، فجاء رجل إلى النبي ﷺ فقال يا محمد، غلب أصحابك اليوم فقال ((ووما غلبوا؟)) قال سألهم اليهود هل يعلم بيكم عدد حرية جهنم؟ قال ((ومد قالوا؟)) قال قالوا لا تدري حتى نسأل نبيا قال (()) (سلب قوم سلو عم لا يعمور)) فقالوا لا تعلم حتى سأل سيد كنهم سألوا سألهم فقالوا ((رب الله جبره، عني بأعداء الله أبي سألهم عن بره الجنة وهي لدرمك فلم حاءوا قبلوا بـ أن القاسم، كم عدد حرية جهنم؟ قال. وهكذا وهكذا في مره عشره وفي مره تسعة قالوا نعم، قال بهم النبي ﷺ ((ما بره الجنة؟)) قال فسكتوا، ثم قالوا حرد بـ أن القاسم، فقال النبي ﷺ ((الحمر من الرمي)) قال ابو عيسى. هذا حديث انا نعرفه من هذا الوجه من حديث خالد عن الشعبي (عن) جابر. [حديث صحيح]

142- At Termizi reported on the authority of *Jabir Ibn Abdullah* that some Jews asked some Companions of the Prophet, may the peace and blessings of Allah be upon him "Does your Prophet learn the number of hell keepers?" The Companions answered

"We do not know, we are going to ask him." Then a man came to the Prophet, may the peace and blessings of Allah be upon him, and said "O Muhammad Your Companions have been defeated today." The Prophet, may the peace and blessings of Allah be upon him, said "How?" The man replied "They were asked by the Jews if their Prophet knew the number of hell keepers." The Prophet, said "What was their answer?" The man said "They gave no answer and said that they would ask you." The Prophet, may the peace and blessings of Allah be upon him, said "Are the people who were asked about things they do not know and waited to ask their Prophet considered defeated?" The Jews themselves asked their Prophet. "Let's see Allah with our own eyes. Call the enemies of Allah to me, I shall ask them about the soil of paradise which is white flour." When the Jews came they said "O Father of Qasim, how many keepers are there for hell?" He said "So-and-so, they are once ten and other times nine." They said "That is true." Then the Prophet, may the peace and blessings of Allah be upon him, asked them "What is the soil of paradise?" They kept silent, then said "Bread, Father of Qasim." Next the Prophet said "Bread is made of white flour." Abu Issa said. "This *Hadith* is known from the narration reported by *Khalid*, from *Al Shu bee* on the authority of *Jabir*" (*Hadith Sahih*)

سعة جهنم وعظم سرادقها وبيان قوله تعالى: ﴿وَادْأَغْلُوْا مِنْهَا كَمَا كَانَ صِيقًا مُّقَرَّنَيْنِ﴾

**The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."**

قال الله تعالى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

Allah says "For the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in."

١٤٣ - ابن المبارك قال، أخبرنا عيسى بن سعيد، عن حبيب بن أبي عمرة عن مجاهد قال قال ابن عباس أنذري ما سعة جهنم؟ قال: قلت، لا، قال أجل، والله ما تدري أن بين شحمة أن حدهم وبين عائقه مسيرة سبعين حربة تحري (فيها) وده الفبح والدم، قلت: لها أنهار؟ قال: لا، بل أوبة ثم قال: أنذري ما سعة جسر جهنم؟ قلت لا قال، قلت: (أجل والله ما تدري)، حدثني عائشة أنها سألت رسول الله ﷺ عن قوله تعالى ﴿وَلَا أَرْضٌ جَمِيعًا قُتِفَتْ يَوْمَ الْقِيَامَةِ﴾ قلت: فأين الناس يومئذ؟ قال: (على جسر جهنم) حرجه الرمدي وصححه وقد تقدم. [حديث صحيح]

143- Ibn Al Mubarak said. Anbasa Ibn Sa'eed told us, quoting Habib Ibn Abu Omra, quoting Mujahid that Ibn Abbas said "Do you know how vast hell is?" I answered "No " Ibn Abbas then said "Do you know that the distance between a neel keeper's earlobe and

his shoulder is seventy autumns years) in which valleys of pus and blood run?" I said "Does hell have rivers?" He said "No, it has valleys" Next he said "Do you know how vast hell bridge is?" I said "No" He said "You do not really know? *A'isha* told me that she asked the Prophet of Allah about the verse that reads **"On the Day of Judgment the whole of the earth will be but His handful"**. I said "Where will be the people then?" He said "On hell Bridge" The *Hadith* was reported and considered *Sahih* by *At Termizi*. (*Hadith Sahih*)

مَا جَاءَ فِي قَوْلِهِ تَعَالَى: ﴿وَادَّ الْبَحَارُ سُحْرَتْ﴾  
وَمَا جَاءَ أَنَّ الشَّمْسَ وَالْقَمَرَ يَفْقَدَانِ فِي النَّارِ

**Explanation of the verse reading "When the oceans boil over with a swell," (How the sun and the moon will be thrown into hell)**

١٤٤ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَادَّ الْبَحَارُ سُحْرَتْ﴾  
قَالَ أَوْفَدَتْ فَصَارَتْ سَرًّا وَكُرًّا ابْنُ وَهْبٍ عَنِ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ  
هَذِهِ الْآيَةَ: ﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾ قَالَ: بِجَمْعِ يَوْمِ الْقِيَامَةِ ثُمَّ يَفْقَدَانِ  
فِي النَّارِ، فَتَكُونُ نَارُ اللَّهِ الْكُبْرَى

144 *Ibn Abbas* commented on the verse reading **"When the oceans boil over with a swell"** saying "They will be burnt and converted to fire" *Ibn Wahb* stated that *Ata'a Ibn Yassar* recited the verse reading **"And the sun and moon are joined together,"** and said "They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed"

١٤٥ وخرج ابو داود الطيالسي في مسنده، عن يزداد لرفاشي،  
عن اس برفعه إلى النبي ﷺ قال قال النبي ﷺ ((إن الشمس و القمر  
توران عقيران في النار)) [حديث صحيح لغيره]

145- Abu Dawud Al Tayalisi reported in his *Musnad* (book of *Hadiths*) on the authority of Yazid Ibn Al-Ruqashi from Anas (being *marfu*), that the Prophet, may the peace and blessings of Allah be upon him, said "The sun and the moon will be two slain oxen in hell" (*Hadith Sahih* narrated by others

### صفة جهنم وحرها واشدة عذابها

### Description of hell, its heat and severe torture

١٤٦- الترمذي عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: ((أوقد على النار ألف سنة حتى حمرت، ثم أوقد عليها ألف سنة حتى ابيضت، ثم أوقد عليها ألف سنة حتى سودت فهي سوداء مظلمة)) قال أبو عيسى وحدثني أبي هريرة في هذا الباب موقوف أصح، ولا أعلم حذا رفعه غير يحيى بن أبي بكير عن أبي شريك.

146- At Termizi reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allan be upon him, said "Hell was set ablaze for thousand years till it became reddish, then set ablaze for another thousand years till it became white then set ablaze for a third thousand years till it became black and dark." Abu Issa said that the *Hadith* narrated by

*Abu-Huraira* is *mauquf* and that the narration of this *Hadith* in this chapter is more correct. I know nobody who narrated it as *marfu* except for *Yahya Ibn Abu Bakir* from *Abu Shuriek*

١٤٧- عن المسرك، عن أبي هريرة قال، إن النار أوقدت ألف سنة فابيضت، ثم أوقدت ألف سنة فاحمرت، ثم أوقدت ألف سنة فاسودت فهي مظلمة كسواد الليل

147- *Ibn Al-Mubarak* reported on the authority of *Abu Huraira* that he said "Hell was set ablaze for thousand years till it became white, then set ablaze for thousand years till it became reddish, then set ablaze for thousand years till it became as black as night "

١٤٨- ابن ماجه، عن أنس بن مالك قال، قال رسول الله ﷺ ((إن ناركم هذه حراء من سبعين حراً من نار جهنم، ولو لا أنها أطفئت بالماء مرتين ما كان لأحد فيها منفعة)) [حديث صحيح]

148- *Ibn Maja* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said "Your fire is one part of seventy parts of hell Unless it had been put out twice, it would have been of no use "

*Hadith Sahih*)

١٤٩- مسلم عن أنس بن مالك قال، قال رسول الله ﷺ ((يؤتى بالعلم أهل الدنيا يوم القيمة من أهل النار فتصنع في النار صبيحة ثم يقال رب من اسمي، هل رأيت حبراً، فخط هل من بك معي فخط، فيقول: لا والله رب، ويؤتى بأشد الناس ناساً يؤسف في الدنيا من أهل



الجنة، فيصنع صبعه في الجنة، فقال له (يا ابن آدم) هل رأيت نوس قط، هل مر بك شدة قصه فيقول: لا والله يا ب، ما مر بي نوس قط، ولا رأيت شدة قط، [حديث صحيح]

**149-** Moslem reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said "On the Day of Judgment, the man who had the biggest share of world's amusements among the dwellers of hell will have a touch of hell Then he will be asked a few seconds later "O Son of Adam! Have you ever been in a good state? Have you ever enjoyed the luxuries of life?" He will answer "No, my Lord " Then the man who had the biggest share of the world's miseries among the dwellers of paradise will be brought to have a touch of paradise Next he will be asked a after few seconds later "O Son of Adam! Have you ever been in a bad condition? Have you ever experienced hardships?" He wil. answer "No, my Lord I have never been in a bad condition I have never experienced hardships" *Hadith Sahih*

ما جاء في شكوى النار وكلامها  
وبعد فقرها وأهوالها وفي قدر الحبر الذي  
يرمي به فيها [أجرت الله منها ومن أهوالها]  
**Hell's complaint, its deep bottom, horrors and  
the stones thrown into it (May Allah save us  
from its terrors)**

١٥٠. روى الأئمة، عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "شكك الله إلى ربها فعالت. يا رب، أكل

بعضي بعضاً، فجعل لها نفس في الشتاء ونفس في الصيف بأنت ما تحدون من الرد من رمه برها وشد ما جدون من الحر من سموها)) أحرجه سحري ومسلم. [حديث صحيح]

150. Our great scholars reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "Hellfire complained to its Lord saying, 'O my Lord' My different parts eat up each other" So, He allowed it to take two breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experience" The *Hadith* was reported by *Bukhari* and *Moslem (Hadith Sahih)*

١٥١ وعن أبي هريرة - رضي الله عنه - قال، كنا مع رسول الله ﷺ، إذ سمع وجة، فقال رسول الله ﷺ ((انثرون ما هذا؟ قلنا الله ورسوله أعلم، قال هذا حجر رمى به في النار منذ سبعين خريفاً فهو بهوى في النار إلى الآن حتى انتهى إلى قعرها)) أحرجه مسلم  
الوجه، الهاء وهي صوب وقع الشيء الثقيل. [حديث صحيح]

151. *Abu Huraira*, may Allah be pleased with him, narrated "While we were sitting with Allah's Prophet, He heard a heavy, thudding fall Then he asked "Do you know what this is?" We said "Allah and His Prophet know best." He said. "This is a stone that has been thrown into hell seventy years ago and is about to reach its bottom" The *Hadith* was reported by *Moslem (Hadith Sahih)*

ما جاء في مقامع أهل النار وسلاسلهم  
وأغلالهم وأكالهم

**The maces, chains, yokes and fetters of  
the dwellers of hell**

قال الله تعالى ﴿وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ﴾ وقال: ﴿إِذَا الْأَغْلَالُ فِي  
أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾ في حميم ﴿الآبَاءُ﴾ وقال ﴿فِي سُنْسِنَةٍ  
دَرَعُهَا سَتَعُونَ دَرَاعًا﴾ وقال ﴿إِنْ لَدَيْنَا نُكَالٌ وَحَجِيمٌ﴾ الآية وروى  
عن الحسن أنه قال: ﴿مِنْ فِي جَهَنَّمَ﴾ ولا معار ولا غل ولا سلسلة  
ولا قيد إلا واسم صاحبها مكتوب عليه وروى عن ابن مسعود وسبأتي

Allah says "In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling fetid; then in hell shall they be burned," and "With Us are fetters (to bind them), and a fire (to burn them)." It was narrated that *Al Hasan* said "Every valley, cave, fetter, chain and chatter in hell bear the name of its holder This was also narrated on the authority of *Ibn Mas'ood*

١٥٢- الترمذي عن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ «لَوْ أَنَّ رِصَاصَةً مِثْلَ هَذِهِ - وَأَشْرَ إِلَى مِثْلِ الْحَمْحَمَةِ - أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَهِيَ مَسِيرَةٌ حَمِيمَةٌ لَمَّا بَلَغَتْ الْأَرْضَ قَبْلَ الْفَلِ، وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السَّلْسَلَةِ لَسَارَتْ أَرْبَعِينَ

حرف، اللؤلؤ والنهر فل أن تلغ أوصه أو قعره) قال هذا حديث  
إسناده صحيح

152- At Termizi reported on the authority of *Abdullah Ibn Amr Ibn Al Aas* that the Prophet, may the peace and blessings of Allah be upon him, said "If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years it would reach earth before night. If it were sent from a top of a (heal) chain, it would travel for forty autumns (years) day and night before it could reach its origin or bottom." *Abdullah* said This *Hadith* has *isnad Hasan*

١٥٢- وقال محمد بن المنكدر: لو جمع حديد الدنيا كله ما حصى منها، وما بقي ما عدل حلقة من حلل أسلسله التي ذكرها الله تعالى في كتابه فقال تعالى: ﴿فِي سَنَسِلَهِ دُرْعَةً سَتُّونَ ذِرَاعًا﴾ الآية. ذكره أبو يعقوب [إسناده حسن]

153- *Muhammad Ibn Al Munkadir* said "If the iron of this world were collected, both the quantities ever consumed and the stock, it would not be sufficient for a single ring of such a chain mentioned by Allah in His Book' "In a chain, whereof the length is seventy cubits!" This account was stated by *Abu Nu'aim* (It has *isnad Hasan*)

## كيفية دخول أهل النار النار

### How the dwellers of hell will go into it

١٥٤ قال ابن زيد. وبهم مفاع من حديد يقطعون بها هؤلاء. فإذا كان حوّه فأحده. كوكب أبيض منك. قد يصعرون أيديهم على شيء من عظامه إلا صار تحت أيديهم رفات. انقطعوا واللحم يصير رفات قال فتجمع أيديهم وأرجلهم ورؤسهم في الأغلال قال فيلقون في النار مصفويين فلبس لهم شيء ينقون به إلا النوحوه. فهم عمي قد ذهب أنصارهم. ثم قرأ ﴿ألم يأتني بوخه سوء العذاب يوم لقيته﴾ لا إله. فإذا لقوا فيه بكاءور يبلعون فعره. بلذهم ليهبا فبر هم إلى أعلاه. حتى إذا كسوا بحر جور تلقته لملائكة بمفاع من حديد فصمروهم بها. فداء أمر غيب ألهم فهووا كم هم أسفل السافلين. هكذا دأبهم وقرأ (رسول الله ﷺ قول الله عز وجل) ﴿كُلَّمَا أُرْدُوا بِ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾ فهم هم فإن الله تعالى ﴿عَامِلَةٌ نَّاصِبَةٌ﴾ صُنِيَ نَارَ حَامِيَةٍ

و الأكال. الفيود. عن الحسن ومجاهد واحدهما. كل. وسميت الفيود أكالا لأنه بكل بها أي يجمع قال الهروي. الأصوار هي الأغلال. وبقال: الفيود أعاد الله منها بمنه وكرمه

154- Ibn Zayd said "There will be maces of iron to punish them When a Divine order is issued that someone (of the dwellers of hell) be taken, some thousand angels will carry out the order When the angels put their hands on his bones, the bones and flesh will turn into mortal remains Then the hands, legs and necks of the dwellers of hell will be put in yokes Shackled in this way, they will be thrown into

hell, having nothing to protect themselves except their faces after losing their sight. Then (Ibn Zayd) read "Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face." When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame once more and so on. Then he recited the verse reading "Every time they wish to get away therefrom, they will be forced hereinto." They will be just as described by Allah, glory to Him "laboring (hard), weary, the while they enter blazing fire."

ما جاء أن في جهنم حبلاً وحباً  
وأودية وبحاراً وصهريج [وحباً] وأنارا وحباً  
وتابيراً وسحونا ونبوتا وجسورا وفصوداً وأرجاء  
وبواعير وعقارب وحباب أجارياً اله منها. وفي  
وعبد من شرب الحمر والمسكر وعبره

How hell contains mountains, trenches,  
valleys, seas, tanks, reservoirs, wells,  
cisterns, ovens, prisons, houses, bridges  
palaces, querns, scorpions and snakes.

May Allah save us from them!

والصعود. جبل من نار يصعد فيه سبعين حريقاً ثم يهوى فيه كذاك

١٥٥ قال: واحترق سعد بن أبي أيوب عن ابن عباس، عن

رسد اسلم، عن عطاء بن يسار قال الوليد: واد في جهنم يهوي فيه الكافر، لو سيرت فيه الحال لماعت من حره [إسناده حسن]

155- Abdul Haqq said. Sa'eed Ibn Abu Ayyub told us, quoting *Oqlan* on the authority of *Zayd Ibn Aslam* that *Ata Ibn Yassar* said "Hell has a valley called *Wayl* (Woe) in which the infidels will fall down. If mountains were moved in it, they would melt due to its hotness " (It has *isnad Hasan*)

١٥٦ قيل وأخبرنا سفيان عن زباد بن قيس، عن أبي عياض أنه قال: الولد مسيل في أصل جهنم، [إسناده صحيح]

156- He also said *Sufian* told us, quoting *Ziyad Ibn Fayyadh* that *Abu Eyyadh* said "Wayl is a riverbed in hell " (It has *isnad Sahih*)

١٥٧ - وذكر ابن عطاء في تفسيره عن ابن الوليد، صهرج في جهنم من صدد أهل النار، قال وحكي أن هرأوي عن حريز أنه باب من أبواب جهنم

157- *Ibn Atteya* stated in his book of Interpretation that *Wayl* is a tank in hell filled with the pus of the dwellers of hell " He added "*Al Zahrawi* narrated from others that it is one of hell gates "

١٥٨ - وقال ابن زيد في قوله تعالى ﴿رطل من بخموم﴾ السحوم حل في جهنم بسعيد إلى طله من النار ﴿لا بارد﴾ به حر، لأنه من دحر شفير جهنم ﴿ولا كرم﴾ أي لا عذب عن الصحاك، وقال سعيد بن المسيب ولا حسن منظره

158- *Ibn Zayd* said about the verse reading "And in the shades of *Yahmum* (Black Smoke)" that *Yahmum* is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated *Ibn Zayd*, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by *Al Dhahhaq*, just as described by the Qur'an "neither cool nor refreshing." *Sa'eed Ibn Al Mussayab* added "It has also an ugly view."

١٥٩- يكرر ابن وهب، عن مجاهد في قوله تعالى ﴿مَوْبِقًا﴾ قال ولا في جهنم يقال له موبق وقال عكرمة هو بهر في جهنم يسيل، بار، على حافته حبات مثل العنبر الذهب، فبارت بهم لنجدهم استعاثوا منها بلاقحام في النار. وقال أنس من مائك هو واد في جهنم من قيح ودم. [إسناده حسن]

159. *Ibn Wahb* stated that *Mujahid* construed the word *Mawbiq* in the verse reading "And We shall make for them *Mawbiq* (a place of common perdition)" to be a valley in hell. *Ikrama* said "It is a river in hell meeting with fire and there are snakes like deep-black mules on its edges. When those snakes are stirred up to swallow the dwellers of hell, they will throw themselves into hell to take refuge." *Anas Ibn Malik* said "*Mawbiq* is a valley of pus and blood" (It has *isnad Hasan*)

١٦٠- وقال سوف البكائي في قوله تعالى: ﴿وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا﴾ قال: راد في جهنم بين أهل الصلاة وبين أهل الإيمان.



160- *Nawaf Al-Bikah* construed *Mawbiq* in the verse reading "And We shall make for them *Mawbiq* (a place of common perdition)" to be a valley in hell separating between the people of infidelity and the people of faith

١٦١ وعن عائشة - رضي الله عنها - روح النبي ﷺ لها سئل عن قول الله عز وجل ﴿فَسَوْفَ يَفْقُونَ كَيْدَهُمْ﴾ قال سهر في جهنم

161- It was narrated that A'isha, may Allah be pleased with her, one of the Prophet's wives, was asked about the verse reading "Soon, then, will they face *Ghayya* (destruction)" and answered "It is a valey in hell "

١٦٢ وذكر ابن وهب من حديث عمرو بن شعيب، عن أبيه، عن حده قال قال رسول الله ﷺ (إن المكبرين يحشرون يوم القيامة أشباه الدر على صورة الناس، يعلوهم كل شيء من الصغار، يساقون حتى يدخلوا سجن في جهنم قال له بوس، يسعون من عصارة أهل النار من طينة الحال) أخرجه ابن المبارك. [حديث حسن]

162- *Ibn Wahb* stated the *Hadith* of *Amr Ibn Shuaib*, quoting his father on the authority of his grandfather that the Prophet, may the peace and blessings of Allah be upon him said "Arrogant people will be driven on the Day of Judgment like atoms in the shape of human beings They will be pushed in absolute inferiority into a prison in hell with the name of '*Bols* ' They will be forced to drink the liquid matter discharged by the dwellers of hell

and mixed with corrupt clay" The *Hadith* was reported by *Ibn Al Mubarak (Hadith Hasan)*

بيان قوله تعالى: ﴿فلا أفتح العقبة﴾

والجراح ساحل جهنم ١٦٣ وعيد من يؤذي المؤمنين

**Explanation of the verse reading:**

**"But he hath made not haste on the path that is steep." The cost of hell and the punishment awaiting those who hurt believers**

١٦٣ قال ابن عمر وابن عباس، هذه العقبة، جبل في جهنم، وقال محمد بن كعب، وكعب الأحمار، هي سبعون درجة في جهنم، وقال الحسن وفائدة، هي عفة شديدة صعبة في الدار دون الحسن، فاقتموها بطاعة الله عز وجل وقال مجاهد والضحاك والكلبي، هي الصراط، وقيل الدار نفسها، وقال الكلبي أيضا هي جبل من الجنة والدار يقول فلاحور هذه العقبة يعمل صالح، ثم ينزل فيها بما يكون فقال: ﴿فك رقية﴾ الآية.

**163-** *Ibn Amr* and *Ibn Abbas* said "This steep path is a mountain in hell" *Muhammad Ibn Ka'ab* and *Ka'ab Al-Ahbar* said "It is seventy grades in hell" *Al Hasan* and *Qatada* said "It is a strong and hard obstacle in hell before the bridge So, cross it via the obedience of Allah, glory to Him" *Mujahid*, *Al-Dhahhaq* and *Al Kalbi* said "It is the path over hell," and others said that it is hell itself. *Al Kalbi* also said It is a mountain between paradise and hell that will be crossed through good deeds as described by the Quran. **"(It is) freeing the bondsman."**

مَا حَاءَ فِي قَوْلِهِ تَعَالَى:  
﴿وَقُودُهَا إِنْسٌ وَّلُحْجَارٌ﴾

**Explaining the verse reading:  
“Whose fuel is men and stones”**

الوقود بفتح الواو على وزن الفعول بفتح الفاء، الحطب، وكذلك الطهور اسم للماء، والسحور اسم الطعام، ويصح إبقاء اسم للفعل وهو المصدر، والانس عموم ومعناه الخصوص ممن سبق عليه انقضاء أنه يكون حص بها، أحرر اسم منها. فإن حطب البر شيب وشيوخ وكهول ويساء عارياب (قد) طاب منهن العويل

The word ‘men’ here refers to the people destined to constitute some of hell’s fuel because of their infidelity. Some scholars said that the fuel of hell would include disobedient youths and old people and naked women who would cry for so long periods

شدة عذاب من أمر بالمعروف ولم يأته ونهى  
عن المنكر وأناه، وذكر الحطباء، وفيمن حاله  
قوله فجاءه وهي أعوان الظلمة كلاب النار

**The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)**

١٦٤ البحاري عن اسمه بن زيد قال سمعت رسول الله ﷺ يقول: (جاء يرجل فيطرح في النار فيطحن فيه كطحن نحمر

بر حه، فبطوف به اهل النار فيقولون أي فلان! أنت كذب مر بالمعروف ونهى عن المنكر؟ فيقول كذب مر بالمعروف ولا أفعله، وأنهى عن المنكر وأفعله.

وخرجه مسلم ايضاً بمعناه عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول (يؤتى بالرجل يوم القيامة هلقي في النار فتتلقى أفتاب بطشه في انار، فسور كما يدور الحمار بالرحى، فبجمع إليه اهل السار، فيقولون يا فلان من مائك؟ ألم يكن تأمر بالمعروف ونهى عن المنكر؟ فيقول بلى! كذب مر بالمعروف ولا أتبه، وأنهى عن المنكر وأنه) [حيث صحيح]

164- *Bukhari* reported on the authority of *Usama Ibn Zayd* that he said "I heard the Prophet, may the peace and blessings of Allah be upon him, saying "A man will be brought on the Day of Resurrection and thrown into hellfire, so that his intestines will come out, and he will go around like a donkey around a millstone. The dwellers of hell will gather around him and say "O so and so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us of doing sins?" He will reply "Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you from committing sins, yet I used to do them myself." *Moslem* also reported the meaning of the same *Hadith* on the authority of *Usama Ibn Zayd* as well (*Hadith Sahih*)

١٦٥ وخرج أبو يعين الحافظ من حديث مالك بن نسر، عن ثمامه عن أس بن مالك قال قال رسول الله ﷺ أتيت ليلة أسري بي على قوم تفرص شعاهم بمقاريص من نار، كلما قرصت ردت،



Allah, glory to Him, says "But those who deny (their Lord) - for them will be cut out a garment of Fire," "Their garments are of liquid pitch," "Verily the tree of *Zaqqum* will be the food of the sinful- like molten brass; it will boil in their insides," and "Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold - a fitting recompense (for them)" Some commentators explained nothing cool as sleep. Allah, the Exalted and the Glorified also says "If they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!", "The while they are given, to drink, of a boiling hot spring, nor food will there be for them but a bitter *Dhari* (a thorny plant, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger)" "So no friend hath he here this Day. Nor hath he any food except *Ghislin* (the foul pus from the washing of wounds of the dwellers of hell as said by *Al Harazi* "

١٦٦ قلت. وهو العساق أيضا. وذكر ابن المبارك (ساب) سفيان، عن منصور، عن إبراهيم وأبي رزير في قوله تعالى ﴿هَذَا مَبْدُوهُمْ فِي سَعِيرٍ﴾ فقالوا ما يسيل من صديهم، وقيل العساق: القح العليل المنس، [بحر صحيح]

166- I said The meaning also refers to *Al Ghassaq Ibn Al Mubarak* stated *Sufian* told us,

quoting *Mansour* that *Abraham* and *Abu Razin* explained the word *Ghassaq* in the verse reading "Yea, such! Then shall they taste it- a boiling fluid and *Ghassaq*," to be the flowing pus of the dwellers of hell. It was also said that *Ghassaq* means rotten thick matter (An authentic account)

١٦٧ وَقَالَ كَعْبُ الْعَسَاقِ. عَسَى فِي جَهَنَّمَ يَسِيلُ إِلَيْهَا حَمَهُ كُلِّ دَاتٍ حَمَةً فَتَسْتَفْعِمُ، وَيُؤْتَى بِالْأَدْمِيِّ فَيَعْمَسُ فِيهَا عَمْسَةً فَيَسْطُو جِلْدَهُ وَلَحْمَهُ عَنِ الْعِظَمِ، فَيَحْرُ لَحْمَهُ فِي كَعْبِهِ كَمَا يَحْرُ الرُّحْنُ نَرَسَهُ وَقَوْلُهُ ﴿حَرَاءٌ وَفَاقٌ﴾ أَيُّ وَاقٍ عَمَالَهُمُ الْحَيْثُ، [حَرَّ حَسْر]

167- *Ka'ab* said "*Ghassaq* is a spring in hell. When man will be thrown into it, his flesh and skin will be stripped out of the bones, then his flesh will be dragged at his heels like a dress tail." The phrase "a fitting recompense" means appropriate for their evil deeds (An Authentic Account)

مَا جَاءَ أَنْ أَهْلَ النَّارِ يَجُوعُونَ وَيَعْطَشُونَ  
وَكَلِمَ دُعَائِهِمْ وَإِحَابَتِهِمْ

The hunger, thirst and supplication of the dwellers of hell

قَالَ اللَّهُ تَعَالَى: ﴿وَبَادِيَ النَّارِ أَصْحَابُ النَّارِ أَصْحَابُ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَيْنَا نَكَاحَتَهُمَا﴾.

Allah says: "The dwellers of hell will call to the dwellers of paradise: "Pour down to us water or anything that Allah doth provide for

your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

١٦٨ - وعبر أني حchiere، عن أني هريرة - رضي الله عنه -  
عن النبي ﷺ قال ((إن الحميم يصب على رؤوسهم فينفذ الحميم حتى  
يخلص إلى حوقه، فليست ما في حوقه حتى يمرق من قدمه وهو  
يصهر، ثم يعد كما كان)) قال - هذا حديث حسن صحيح غريب  
[حديث حسن]

168- Abu Huwayza narrated on the authority of Abu-Huraira, may Allah be pleased with him that the Prophet, may the peace and blessings of Allah be upon him, said "Boiling water will be poured on their heads and will penetrate till it reaches their throats down to their feet and so on" Abu Huwayza said 'This Hadith is Hasan Sahih ghareeb (Hadith Sahih)

١٦٩ - وعبر ابن عباس - رضي الله عنه - أن رسول الله ﷺ  
قرأ هذه الآية: ﴿اتَّقُوا اللَّهَ خَوْفَهُ تَقَاتَهُ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾  
فقال: فقال رسول الله ﷺ ((هو أن قطرة من الرقوم قطرت في  
السر لأفسدت على أهل الدب معاشهم، فكيف بمن يكون طعامه،  
قال أبو عيسى، هذا حديث حسن صحيح، حرجه ابن ماجه أبعد.  
[حديث صحيح]

169- Ibn Abbas, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, once recited this verse "Fear Allah as He should be feared, and die not except in a state of Islam." Ibn Abbas



said "The Prophet, may the peace and blessings of Allah be upon him, said "If a very little piece of the tree of *Zaqqum* were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone's food (in hell)," *Abu Issa* said This *Hadith* is *Hasan Sahih*. It was also reported by *Ibn Maja*. (*Hadith Hasan*)

بكاء أهل النار ومن أذاهم عذاباً فيها

**How the dwellers of hell will weep  
(And those receiving slightest torture)**

١٧٠ روى عن أبي موسى الأشعري موقوفاً أنه قال: (إن أهل النار ليمكرون الدموع في أسر، حتى لو احتربت فيها السعن لجرب، ثم إياهم ليبكون الدم بعد الدموع. ولمثل ما هم فيه قليل) قال المؤلف رحمه الله وهو يستند من معنى ما تقدم :- وفي السريال ﴿فليمتحكوا قليلاً وليبكون كثيراً جراً بما كانوا يكسبون﴾ [بحر صحيح]

**170-** *Abu Mussa Al Ashari* reported through a narration of a *Hadith mauquf* that the dwellers of hell would weep in hell to the extent that ships could move on their tears. After their tears come to an end, they will weep bloody tears. Indeed their sufferings will deserve such weeping. The author may Allah put mercy upon him, quoted this verse after mentioning the above *Hadith* "Let them laugh a little: Much will they weep: A recompense for the (evil) that they do" (An authentic account)

١٧١ وفي الترمذي من حديث أبي در - رضي الله عنه - عن النبي ﷺ أنه قال: ((و الله لو نعلمون ما أعلم لصحككم قليلا ولنكنتم كثيرا. فمن كنز بكاءه خوفا من الله تعالى وحشة منه، صحك كثيرا فسي الآخرة قال الله تعالى محبوا عن اهل الجنة. ﴿إِنْ كُنَّا قُلُوبُ فِي أَهْلِ مُشْفِهِمْ﴾ ووصف اهل النار فقال: ﴿وَأَنَّا انْقَلَبُوا إِلَى أَهْلِهِمْ يَقُولُ فَكِهِمْ﴾ قال ((وكنتم منهم بصحككم)) وسياي بيانه. [حديث صحيح]

171 *At Termizi reported on the authority of Abu Zarr that the Prophet may the peace and blessings of Allah be upon him, said. "I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying, "Aforetime, we were not without fear for the sake of our people." He tells us about the dwellers of hell saying "And when they returned to their own people, they would return jesting" and "While ye were laughing at them" (Hadith Sahih)*

قوله تعالى ﴿وَتَقُولُ هَلْ مِنْ مَّزِيدٍ﴾

Explaining the verse that reads:

"Hell will say: 'Are there any more (to come)?"

١٧٢ مسلم عن انس، عن النبي ﷺ قال: ((لا تراء جهنم يلقى فيها ويقول هو من مزيد؟ حتى يصع رب العرة قدمه فيها فيسوي بعصها إلى عص، وتقول: قط قط وعرتك وكرمك ولا يزال في الجنة فصل حتى يشئ الله لها حلفا فيسكنهم فصل الجنة... [حديث صحيح]

172- Moslem reported on the authority of *Anas* that the Prophet, may the peace and blessings of Allah be upon him, said "Hell continues to receive those thrown into it and says. **"Are there any more to come?"** till Allah Almighty puts His feet on it. At that point, it becomes contracted and it will say, 'Enough, enough, You Most Generous and Honorable As to paradise, it continues to have places till Allah creates people to dwell in those places' (*Hadith Sahih*)

١٧٣- وفي رواية أخرى من حيث أبي هريرة رضي الله عنه :- ((أما النار فلا تمتلئ حتى يصعق الله عليها رحله فنقول: قط قط فهذاك تمتلئ ويروى بعضها إلى بعض، فلا بطم الله (عالي) من حلقه بها، وأما الجنة فإن الله يشئ لها حنف)) [حديث صحيح]

173- In another narration from the *Hadith* of *Abu Huraira*, may Allah be pleased with him, we read "As for hell, it will not be filled until Allah puts His feet on it and it says Enough, enough. At that point, it will be filled and contracted Allah, Glory to Him, will not oppress any of His creatures and create people to dwell in paradise" (*Hadith Sahih*)

ذكر آخر من يخرج من النار وآخر من يدخل الجنة  
وفي تخيبيه وتخييب منيلته وأسمه

**The last man to come out of fire and  
enter paradise**

١٧٤- مسلم عن عبد الله بن مسعود قال قال رسول الله ﷺ  
((إني لأعلم آخر أهل النار خروجاً منها، و آخر أهل النار دخولاً

الحبسه، رجل حرج من النار حبس فيقول الله تعالى اذهب فادخل الجنة، فيايبها، فيحيل اليه أي ملأى، فيرجع فيقول: يا رب وحنها ملأى، فيقول الله اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو أن لك عشرة أمثال الدنيا، قال، فيقول: أسحر بي؟ أو تصحك بي وأنت المنك؟ قال: لقد رأيت رسول الله ﷺ يصحك حتى بدت مواجده، قال فكان يقال: ذلك أدنى أهل الجنة منزلة، [حديث صحيح]

174 Moslem reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said "I know the person who will be the last to come out of hellfire, and the last to enter paradise. He will be a man who will come out of hellfire crawling, and Allah will say to him "Go and enter paradise." He will go to it but he will imagine that it had been filled and then he will return and say "O Lord, I have found it full." Allah will say "Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world)." On that, the man will say "Do You mock me though You are the King?" I saw Allah's Prophet (while saying that) laughing so much so that his premolar teeth became visible. It is said that he will be the lowest in degree amongst the dwellers of paradise. *Hadith Sahih*

خروج الموحدين من النار وذكر الرجل الذي  
 ينادي يا حنان يا منان، وبيان قوله تعالى:  
 ﴿إِنهَا عَلَيْهِمْ مُّؤَصَّدَةٌ ۖ فِي عَمَدٍ مُّمدَّه﴾  
 وهي أحوال أهل النار

**What is mentioned about monotheists'  
 coming out of fire Explanation of the verse  
 reading: "Fire shall be made into a vault over  
 them, in columns outstretched. (The  
 conditions of the dwellers of hell)**

١٧٥ . ذكر أبو نعم الحافظ عن أبي عمران الحوفي قال، سغا  
 انه اذا كن يوم القيامة، امر الله بكل جبار، وكل شيطان، وكل من  
 حساف الناس شره في السب، فيوقون بالحديد، ثم أمر بهم إلى النار،  
 ثم أوصدها عليهم، في طيعه، فلا والله لا تستقر أقدامهم على قراره  
 أبدا، لا والله لا سطورون إلى أنتم سماء أبدا، ولا والله لا تلتقي جفونهم  
 على غمض نوم، ولا والله لا يدورون فيها بارد شراب أبدا.

قال: ثم يقال لأهل الجنة يا أهل الجنة افتحوا اليوم الأبواب، فلا  
 نحافو شيطانا، ولا جبار، وكلوا اليوم واشربوا بما أسلفتم في الأيام  
 الخالية، قال أبو عمران: إذا هي والله يا إخوتاه أمامكم هذه.

[إسناده حسن]

175- Abu Nu'aim Al Hafiz stated that Abu Imran said "We were told that on the Day of Judgment, Allah orders that every tyrant, every devil and everyone whose evil was feared in worldly life be brought and put on iron shackles. They will be then thrown into hell which will be made into a vault over them. They will never find a bottom for this fire and

never see a sky They will never sleep even for a second and never have a cold drink " He added "Next, the dwellers of paradise will be called out "O dwellers of paradise open the gates today Fear no devil or tyrant Eat and drink because of the good that you sent before you in the days that are gone " *Abu Imran* said "I swear by Allah, my brothers that these are the days you are living now "

(It has *isnad Hasan*)

### ما جاء في ميراث أهل الجنة منازل أهل النار The dwellers of paradise's inheritance of the houses of the people of hell

١٧٦ جاء في الخبر عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: (إن الله تعالى جعل لكل إنسان مسكاً في الجنة ومسكاً في النار فأما المؤمنون فيحدون منازلهم ويتركون منازل الكفار، ويجعل الكفار في منازلهم من النار).

176- It was stated that *Abu Huraira*, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, said "Allah created for every human being a house in paradise and another one in hell The believers will take possession of their houses and inherit those of the disbelievers The disbelievers will remain in their own houses in hell."

١٧٧ - وخرجه عن مائة من أصحابي - رضي الله عنه - قال رسول الله ﷺ (إن منكم من أحد لا له منزلان

ميراث في الجنة وميراث في النار، فأما ما قد دخل لنا ورثته هو الجنة ميراثه،، فذلك قوله تعالى ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾ أسنده صحيح قلب وهذا بين في أن لكل إنسان ميراثاً في الجنة وميراثاً في النار كما تقدم، وقد قال هـ هـ ما منكم، فحافظ أصحابه الكرام المرهين عن الدروب العظم الموجبة لسرا رصي لله عنهم، وسبأني لهذا مريد بيان في أبواب الحار إلى شاء الله تعالى [حديث صحيح]

177- *Ibn Maja* reported the previous account with the same content on the authority of *Abu Huraira* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "Every one of you, without exception, has two houses one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise." This is the meaning of the verse reading "Those will be the heirs." (It has *isnad Sahih*)

I said "This indicates that every man, in general, has two houses one in paradise and the other in hell." The Prophet, may the peace and blessings of Allah be upon him, here addresses his virtuous, honorable Companions who were far from committing the great sins that push their perpetrators into hell

(*Hadith Sahih*)

ما جاء في حلود أهل لدارين  
وكيف الموت على الصراط ومن يذبحه

**The immortality of the dwellers of paradise  
and those of hell, (How death will be  
slaughtered and who is going to do so)**

١٧٨- البخاري، عن ابن عمر - رضي الله عنه - قال، قال رسول الله ﷺ «إذا صار هر الحة الى احنه وأهل النار إلى انهر، جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح، ثم ينادى ب هر حة لا موت، وب أهل النار لا موت، فترد أهل الجنة فرحا إلى فرحهم، وترد أهل النار حرب إلى حربهم». [حسن صحيح]

178- Bukhari reported on the authority of Ibn Omar may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "When the dwellers of paradise go to paradise and the dwellers of hell go to hell, death will be brought between paradise and hell and slaughtered Then a caller will say 'O dwellers of paradise' No death O dwellers of hell.' No death " At that moment, the dwellers of paradise become happier and the dwellers of hell become gloomier" (*Hadith Sahih*)

أبواب الجنة وما جاء فيها وفي صحتها ونعيمها

**Paradise: Its gates, description and bliss**

وصف الله تعالى الجنة في كتابه وصف بقوم مقام العيان في غير مسورة من القرآن، وأكثر منك في سورة الواقعة والرحمن، وهذا ماك حديث العائشة وسورة الإسراء، وبين ذلك أيضا حديث محمد ﷺ



بأوضح بيان، فنذكر من ذلك ما بعثنا في الإخبار الصحيح، والحسن،  
وعن السلف الصالح أهل الفضل والإحسان رضي الله عنهم وحشرنا  
معهم آمين.

Allah, the Exalted and Glorious, describes paradise in the Qur'an as if it is visible to us in many Surahs, foremost among which are *Al Rahman* (55) *Al-Waqi'a* (56), *Al Insan* (76) and *Al Ghashiya* (88). The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and followers, may Allah be pleased with them all and gather us with them Amen

### صفة أهل الجنة في الدنيا

#### The qualities of the people of paradise in life

١٧٩- قال ابن وهب سمعت ابن زيد يقول وصف الله (تعالى) أهل الجنة بالمحبة والحر والبرء والشفقة في الدين، فأعظمهم به النعيم والسرور في الآخرة، وقرأ قول الله تعالى عز وجل ﴿إِنَّ كَثْرًا قَلِيلٌ فِي أَهْلِنَا مُشْفِقِينَ﴾ قال: ووصف أهل النار بالسرور في الدين والصحاك فيه والتفكه فقال: ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورٌ﴾ ﴿إِنَّهُ طَرَأَ أَنْ لُسَ بِخُورٍ﴾ ﴿بَلَى﴾ وقد قدم من صفته أنها ما فيه كفايه والحمد لله وحده.

[خير صحيح]

179- *Ibn Wahb* said I heard *Ibn Zayd* saying Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying lest they may be punished by Him

But they will be granted blessings and pleasures in the hereafter He (*Ibn Zayd*) then recited Allah's verse reading "We were not without fear for the sake of our people." He said Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life, "Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us)! Nay, nay! For his Lord was (ever) watchful of him!" An authentic account)

صَلَاةُ أَجْنَةٍ وَنَهْمُهَا وَمَا أَعَدَّ اللَّهُ لِأَهْلِهَا مِنْهَا  
The nature and delights of paradise and the pleasures Allah prepared for its inhabitants

١٨٠ - مسلم عن أنس بن مالك - رضي الله عنه - قال قال رسول الله ﷺ يقول الله عز وجل (وَأَعَدَدْنَا لَهَا الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا حَظَرَ عَلَى قَلْبِ بَشَرٍ دَخَرَ) إِيَّاهُ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ (أَفَلَا تَعْلَمُونَ نَفْسًا مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ عَيْنٍ) لَهُ بِمَعْنَى: عَيْشٍ وَقِيلَ: اسْمُ مِّنْ أَسْمَاءِ الْأَفْعَالِ بِمَعْنَى: دَعِ [حَدِيثٌ صَحِيحٌ]

180- Moslem reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah , peace and blessings be upon him, said "Allah Almighty says "I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one's mind That has been kept as hidden reserve away from what you have been informed about ' Then the Prophet of

Allah recited, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' *Hadith Sahih*

١٨١ الترمذي عن أبي هريرة - رضي الله عنه قال قلت  
 يا رسول الله، مم خلق الخلق؟ قال من ماء قلبي، الجنة، ما سواه؟  
 قال (رسالة من فضله ولبه من ذهب) (ومناظرها) المسك الأخر،  
 وحصونها التؤلؤ والياقوت، وبريق الرعفران من دخلها ينعم  
 لأبصار، ويحسد لا يموت، لا تنسى ثابهم، ولا يفتي شبابهم، وذكر  
 الحديث وقال: ليس إسماء ذلك بالقوي، وليس هو عدي بمصل، وقد  
 روي هذا الحديث بإسناد آخر عن أبي هريرة رضي الله عنه،  
 عن النبي ﷺ [حديث حسن]

**181-** *At-Termizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that he said I asked Allah's Prophet, peace and blessings be upon him What were the creatures made of? He replied, 'It was made of water Then I asked What was paradise constructed of? He replied, 'A brick of gold and a brick of silver with mortar of strong-scented musk, its pebbles are pearls and rubies and its soil is saffron Those who are going to enter it will be in affluent circumstances and will not be destitute, they will live forever and not die, their garments will not wear out, and their youth will not pass away" He, *At Termizi*, said. It has not a good *isnad* and I don not see it as *motasil* (having no narrators missed) However, he reported the same *Hadith* on the authority of *Abu-Huraira* may Allah be pleased with him, through another *isnad* *Hadith Hasan*

مَا جَاءَ فِي أَنْهَارِ الْحَيَةِ وَجِبَالِهَا  
وَمَا جَاءَ فِي الدُّنْيَا مِنْهَا

**Paradise's rivers and mountains  
(Which ones exist in worldly life)**

قال الله تعالى ﴿مَنْ لَمْ يَلْحَقْهُ آبٍ وَأُغْمِرْهُ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ  
آسٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَدَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ  
مِنْ عَسَلٍ مُصَفًّى﴾ وروى أنها تجري في غير أودية مصبطة بالعدرة

Allah, glory to Him says "(Here is) the Description of Paradise which the righteous are promised: in it are rivers of water unstaling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear." It was reported that those rivers do not run through valleys, being controlled by Allah Almighty

١٨٢- ويروى عن أبي هريرة، عن النبي ﷺ قال: ((أنهار في  
الجنة تخرج من تحت تلال أو حبال مسك))، ذكره العقبلي  
[حديث حسن لغيره]

182- Abu Huraira narrated that the Prophet, peace and blessings be upon him, said "There are rivers in paradise that come out from beneath hills or mountains of musk." It was stated by *Al-Uqaili*.

(*Hadith Hasan* reported by others,

١٨٣- الترمذي عن حكيم بن معاوية، عن أبيه عن النبي ﷺ قال: (إن في الجنة بحر الماء، وبحر لبن، وبحر العسل، وبحر الحمر، ثم تشق الأنهار بعد ذلك). قال أبو عيسى: هذا حديث حسن صحيح، وحكيم ابن معاوية هو والد نهر من حكيم [حديث صحيح]

183- At *Termizi* reported from *Hakeem Ibn Mo'auya* on the authority of his father that the Prophet, peace and blessings be upon him, said "In paradise there are a sea of water, a sea of milk, a sea of honey, and a sea of wine, then the rivers will be divided off" *Abu Issa* said This *Hadith* is *Hasan Sahih* and *Hakeem Ibn Mo'auya* is *Bahz Ibn Hakeem's* father (*Hadith Sahih*)

١٨٤- مسلم عن أبي هريرة قال قال رسول الله ﷺ: (سبحان وجحش والليل والأفراة كل من أنهر الجنة، وقال كعب: نهر حجلة نهر إماء الجنة)، ونهر الأفراة نهر لبنهم، ونهر مصر نهر حمرهم، ونهر سحار نهر عسلهم، وهذه الأنهار الأربعة بحر ح من نهر الكوثر [حديث صحيح]

184- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah peace and blessings be upon him, said "Sayhan, Jaynan, Euphrates and Nile are all among the rivers of paradise *Ka'ab* said Tigris is the river of water (in paradise), Euphrates is the river of milk, the Nile is the river of wine and *Sayhan* is the river of honey These four rivers flow from the river of *Kauthar* *Hadith Sahih*)

## من أين تنحدر أنهار الجنة؟

From where do paradise's rivers originate?

١٨٥ البخاري عن أبي هريرة قال قال رسول الله ﷺ  
 «مَنْ آمَنَ بِهِ وَرَسُولَهُ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، كَانَ حَقَّ عَلَيْهِ  
 أَنْ يَدْخُلَ الْجَنَّةَ» (جهد) في سبيل الله أو حِلْسٍ فِي أَرْضِهِ النَّارِ  
 وَلَمْ يَفُتْ، قَبْلَ رَسُولِ اللَّهِ، أَفَلَا يَبْتَغِي بَيْتًا؟ قَالَ إِنْ أُلْحِقَ مِنْهُ  
 رِجْلُهُ، عَدَدَهُ اللَّهُ لِمَنْدَهَرٍ فِي سَبْعِينَ سَنَةً، مَا بَيْنَ السَّجْدَيْنِ كَمَا بَيْنَ  
 السَّمَاءِ وَالْأَرْضِ، ٩ سَنَاتٍ مِنْهُ فَيَسْأَلُهُ الْفَرَسُوسُ، فَبِهِ وَسَطُ الْجَنَّةِ  
 وَأَعْلَى الْجَنَّةِ وَهُوَ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَنْحَدِرُ أَنْهَارُ الْجَنَّةِ، حَرَّحَهُ  
 ابْنُ مَجْهٍ أَيْضًا وَغَيْرُهُ.

وقال أبو حاتم السَّيِّدِيُّ مَعْنَى قَوْلِهِ فَبِهِ فِي أَوْسَطِ الْجَنَّةِ يَرِيدُ  
 (أَنْ الْفَرَسُوسُ فِي وَسْطِ الْحَبَابِ فِي الْعَرْضِ، وَهُوَ عَلَى الْجَنَّةِ، يَرِيدُ)  
 فِي الْإِرْفَاعِ، وَقَالَ قَبْلَهُ الْفَرَسُوسُ رُبُّهُ الْجَنَّةُ وَوَسْطُهَا وَعَلَاهَا  
 وَأَفْصَاهَا وَارْفَعَهَا، وَفِي إِنْ الْفَرَسُوسُ اسْمٌ بِشَمْسٍ جَمَعَ الْجَنَّةَ، كَمَا  
 فِي جَهَنَّمَ اسْمٌ بِجَمْعٍ لِيَرَارَ كُلُّهُ لَأَنَّ اللَّهَ تَعَالَى مَدَحَ فِي «وَلِ سُوْرَةِ  
 الْمُؤْمِنُوْنَ: أَفَوْمًا وَصَفَهُمْ، ثُمَّ قَالَ «لَهُمُ الْوَارِثُونَ» الَّذِينَ يَرْتَوُونَ  
 الْفَرَدُوسَ هُمْ فِيهَا خَالِدُونَ» بِمِثْلِ أَعْلَى كَرَاهِيٍّ فِي سُورَةِ الْمَعْرِجِ فَقَالَ  
 «وَلَنْتُكَ فِي حَسْبِ مُكْرَمُونَ» فَعَلِمْنَا أَنَّ الْفَرَدُوسَ حَنَاتُ لَا جَنَّةَ  
 وَاحِدَةً، قَالَهُ وَهَبُ بْنُ مَسْبُوحٍ، [أَحَدِيْثٌ صَحِيْحٌ]

185- Bukhari reported on the authority of Abu Huraira that the Prophet of Allah said "Whoever believes in Allah and His Prophet performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter

whether he fights in Allah's cause or remains in the land where he is born" The people said 'O Allah's Prophet! Shall we acquaint the people with this good news?' He said "Paradise has one-hundred grades which Allah has reserved for the *mujahideen* (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for *Al Firdaus* which is at the top and in the middle of paradise." And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise." It was also reported by *Ibn Maja* and others.

*Abu Hatim Al Basti* said. The statement 'which in the middle of paradise' refers to the width and the statement 'which is at the top of paradise' refers to the height. *Qatada* said *Al Firdaus* is the hill, middle, top of paradise and its best and greatest grade.

It is said that *Al-Firdaus* is a name that includes all kinds of paradise just as *jahannam*, hell, is a name that refers to all kinds of fire. Allah praised in the beginning of Surah *Al Muminun*, the believers, some people with certain qualities saying **"These will be the heirs, who will inherit *Al Firdaus*: they will dwell therein (for ever)." He mentioned them again in Surah *Al Ma'arij*, the ways of ascent, **"Such will be the honored ones in grades of paradise (of bliss)."** From that, we learn that *Al Firdaus* has many kinds of paradise, not a single one. It was stated by *Wahb Ibn Munbih* (*Hadith Sahih*,**

ما جاء أن الحمر شراب أهل الجنة  
ومن شربه في الدنيا لم يشربه في الآخرة  
وهي لباس أهل الجنة وأبيتهم

**The proof that wine is the drink of the people of paradise (He who drinks it in life, will not drink it in the hereafter) The clothes and vessels of the people of paradise**

١٨٦- النسائي عن أبي هريرة، عن النبي ﷺ أنه قال (ومن شرب الخمر في الدنيا لم يلبسها في الآخرة، ومن شرب الخمر في الدنيا لم يشربه في الآخرة، ومن شرب في فيه الذهب والفضة لم يشرب بها في الآخرة)، ثم قال رسول الله ﷺ (والناس أهل الجنة وشراب أهل الجنة وأبيهم)، [حديث حسن]

186- *Al Nasaa'e* reported on the authority of *Abu-Huraira* that the prophet, peace and blessings be upon him, said "Any one who wears silk garments in this life, will not wear them in the life to come Any one, who drinks wine in this life will not drink it in the life to come Any one, who drinks with silver and gold vessels, will not drink with them in the life to come These are the garments drink and vessels of the people of paradise." (*Hadith Hasan*)

١٨٧- قلت: إن قال قائل، لا سوى النبي ﷺ بين الأشياء الثلاثة وأنه حرمها في الآخرة، فهل حرمها إلا نحن الجنة؟ قلت: نعم، إذا لم يتب منها، لقوله عليه الصلاة والسلام: (من شرب الخمر في الدنيا لم يشرب منها في الآخرة)، حرجه مالك، عن دفع ابن عمر،



عن النبي ﷺ. وكذلك ليس الحرير، ومن أكل في أية الذهب  
والفضة، أو شرب فيها لأستعجاله ما أخر به في الآخرة، وارتكاب  
ما حرم الله عليه في الدنيا [حدث صحيح]

187- I said One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come, then will he not enjoy these things in case he enters paradise? I said Yes, if he does not repent as the Prophet, peace and blessings be upon him said 'He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter. The *Hadith* was reported by *Malik* quoting *Nasee* on the authority of *Ibn Omar*. The same punishment also awaits the one who wears silk or eats or drinks with gold and silver vessels and utensils and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life. (*Hadith Sahih*)

## أشجار الجنة

وثمارها وما يشبه ثمر الحبه في الدنيا

**What is mentioned about paradise's trees  
and fruits and their counterparts in life**

١٨٨ الترمذي عن أبي هريرة - رضي الله عنه - قال، قال  
رسول الله ﷺ: يقول الله عز وجل (واعبدوا لعمادي الصالحين ما لا  
عين رأت، ولا اس سمعت، ولا خطر على قلب بشر افرواوا) تستم

﴿لَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ عَيْنٍ﴾ وفي الجنة شجرة يسير  
 امرك في ظلها مائة عام لا يقطعها، واقرؤوا إن نسئم ﴿ووطن مضمود﴾  
 وموضع سوط في الجنة حرم من الدن وبها، واقرؤوا إن نسئم  
 ﴿فمن رزح عن النار وأدخل الجنة فقد هٓ﴾ وفي الجنة الدنيا إلا متاع  
 لغرور ﴿قال أبو عسى قد حدث حسن صحيح [حديث صحيح]

188- *At Tirmizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet of Allah peace and blessings be upon him, said "I have prepared for my faithful servants what has not been seen by eyes, has not heard by ears, or has not come to one's mind Recite if you wish, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' In paradise, there is a tree under which a rider would travel for one hundred years and not reach its end Recite if you wish, 'In shade long-extended ' The mark left by a whip in Paradise is better than the whole world and recite if you wish 'Only he who is saved far from hellfire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception.' *Abu Issa* said. This *Hadith* is *Husan Sahih (Hadith Sahih*

١٨٩ ابن المبارك، عن أبي هريرة عن النبي ﷺ قال، (إن في الجنة شجرة يسير الراكب في ظلها سبعين أو قال مائة سنة، وهي شجرة الخلد) [حديث صحيح]

189- *Ibn Al Mubarak* reported on the authority of *Abu Huraira* that the Prophet, peace and blessings

be upon him, said "There is a tree in paradise under whose shade a rider would travel for seventy, or he might have said one hundred years. This is the tree of eternity" (*Hadith Sahih*)

### كسوة الجنة وكسوة أهلها

#### Paradise's clothing and its people's garments

قال الله تعالى: ﴿وَيَسْبُغُونَ ثِيَابًا خُضْرًا مِنْ سُنْسَنِ وَإِسْتَرْقٍ﴾  
وقال: ﴿وَلِبَاسَهُمْ فِيهَا حَرِيرٌ﴾.

Allan glory to Him, says "And they will wear green garments of fine silk and heavy brocade," and says "And their garments there will be of silk."

١٩٠- وذكر ابن هب السري قال، حدث أبو الأحوص عن أبي إسحاق عن البراء بن عازب قال، أهدى لرسول الله ﷺ سرققة من حرير فجعلوا يتداولونها بينهم، فقال رسول الله ﷺ: ألعنوا معها؟ قالوا: نعم يا رسول الله قال (والذي نفسي بيده بملايين سعد بن معاذ في الجنة خير منها). [حديث صحيح]

190- Ibn Hinnad Al Surrie stated We were told by Abul Ahu as quoting Abu Is'haq on the authority of Al Bara' Ibn Azab that he said The Prophet of Allah, peace and blessings be upon him was presented with a piece of silk that the Companions were very interested in seeing it. Then the Prophet of Allah, peace and blessings be upon him, said "Are you

amazed at it?" They said Yes, Prophet of Allah He said "I swear by the One that my soul n His hand that the handkerchiefs of *Sa'ad Ibn Mo'az* in Paradise are better than it " (*Hadith Sahih*)

۱۹۱- قال هناد بن سري. وحدث قبيصة عن حماد بن سلمة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن معاذ أن عطارد بن حجاب أهدى لرسول الله ﷺ ثوب من نسيج كساه إياه كسرى و اجتمع إليه الناس فحعلو لمسويه وعحنوه<sup>١</sup> ويقولون يا رسول الله أنزل عنك هذا من السماء فقال، (لما تعجبون<sup>٢</sup> فوالدي نفسي بيده لمأنيل سعد بن معاذ في الحنة خير من هذا يا غلام، اذهب بهذا إلى أبي جهم وجنبا بأبجانيته). (حدث صحيح)

191- *Hinad Ibn Al-Surrie* said, *Qubaisa* told us quoting *Hammad Ibn Salama*, quoting *Muhammad Ibn Abdul-Rahman Ibn Amr Ibn Saad Ibn Mo'az* that *Atarid Ibn Hayib* gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Czar presented him People then gathered around the Prophet and touched him wondering O Prophet of Allah Has t been sent down to you from heaven? He said. "There is no wonder, I swear by the One that my soul in His Hand that the handkerchiefs of *Saad Ibn Mo'az* in paradise are better than it O Boy Give this to *Abu Jahm* and fetch his garment" (*Hadith Sahih*)

## شجر الجنة وثمارها تنهق عن ثياب الجنة وحملها وحملها

**How the trees and fruits of paradise bring  
forth the garments and jewelry of paradise**

١٩٢ النسائي، عن عبد الله بن عمرو بن العاص قال بينما نحن عند رسول الله ﷺ إذ جاء رجل فقال يا رسول الله أخبرني عن ثياب أهل الجنة، أخلقوا أو سجد سجد؟ فصحك بعض القوم فقال «(لم) نصحكم<sup>٤</sup> أن حاهلاً نسال عالماً، فجلس يسيراً أو قليلاً»، فقال رسول الله ﷺ أين أسألت عن ثياب الجنة؟ فقالوا هو الذي يري رسول الله، قال «لا بل تنفق عنها ثمر الجنة» فنها ثلاث والله أعلم. [حديث حسن]

192- *Al Nasai's* reported on the authority of *Abdullah Ibn Amr Ibn A. Aas* that he said While we were sitting with the Prophet of Allah peace and blessings be upon him, a man came and asked O Prophet of Allah Tell us about the garments of the people of paradise Will they be created or woven? Hearing that, some people laughed Then the man said Why are you laughing? An ignorant man is asking a scholar Next he stayed for a while Then the Prophet of Allah peace and blessings be upon him, said "Where is the man asking about the garments of paradise?" They said He is here, Prophet of Allah He said "Verily paradise's fruits will produce them" He repeated that three times Allah knows best

*Hadith Hasan*)

## ما جاء في بحيل الجنة وثمرها وحيرها The palms, fruits and welfare of paradise

١٩٣- ابن المبارك، قال : أخبرنا سفيان عن حماد بن سعد بن جابر عن ابن عباس قال: (بحيل) الجنة حدودها زمرد أحمر وكرمها ذهب أحمر، وسعفها كسوة لأهل الجنة منها مقطعاتهم وحلهم، وممرها أمثال الفلال، وإن لآلئ أشد ناصع من اللبن وأحلى من العسل، وألين من الزبد ليس فيها عجم)، [بحر صحيح]

193- Ibn Al-Mubarak said Abu Sufian told us quoting Hammad Ibn Sa'ed Ibn Jubier, that Ibn Abbas said The trunks of paradise's palms are green emerald their vine are red gold, their leaves are the source of garments and jewelry for the inhabitants of paradise and their date are like clay jugs As for the fruits, they are whiter than milk, sweeter than honey and smoother than butter, they contain no pits  
(An authentic account)

## الزروع في الجنة Cultivation in paradise

١٩٤- السجستاني عن أبي هريرة رضي الله عنه - أن رسول الله ﷺ كان يوماً يحدث - وعنده رجل من أهل المدينة - أن رجلاً من أهل الجنة استأجر ربه في الزرع فقال له: أو ليس فيم شيت؟ فسار، سبي، ولكي أحب أن أزرع، فأسرع وسر فنادى الطرف بانه واستنواوه واستحصاده وتكويره مثل الحبال، فنقول الله: بولك يا ابن آدم، فيه لا يشبعك شيء، فقال الأعرابي: ب سول الله، لا نجد هذا إلا

قرشياً أو أنصاريًا، فأنهم أصحاب ررع، فأما نحن فإسنا بأصحاب ررع، فصالح رسول الله ﷺ. [حدث صحيح]

194- *Bukhari* reported on the authority of *Abu Huraira* may Allah be pleased with him, that once the Prophet of Allah, peace and blessings be upon him, was narrating a account, while a Bedouin was sitting with him "One of the inhabitants of paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land'" The Prophet added, "When the man will be permitted he will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are gather the yield, nothing satisfies you'" On that, the Bedouin said "The man must be either from *Quraish* (i.e. an emigrant) or an *Ansari*, for they are farmers, whereas we are not farmers" The Prophet smiled at this) (*Hadith Sahih*)

أَبْوَابُ الْجَنَّةِ كَمْ هِيَ؟ وَلِمَنْ هِيَ؟  
وَفِي تَسْمِيَّتِهَا وَسَعَتِهَا

**The gates of paradise How many are they?  
To who are they opened? Their names  
and capacity**

١٩٥ قَالَ اللَّهُ تَعَالَى ﴿حَتَّىٰ إِذَا حُدُّوا وَفُتِحَتْ أَبْوَابُهَا﴾ قَالَ  
حَمَاعَةٌ مِنْ أَهْلِ الْعِلْمِ: هَذِهِ وَأَوَّلُ تِسْمِيَةِ فَلِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ. وَاسْتَدَلُّوا

يقوله عليه الصلاة والسلام: (وما منكم من أحد يتوضأ فبلغ أو فسبح  
الوصوء، ثم يقول أشهد أن لا إله إلا الله وأشهد أن محمداً عبده  
ورسوله، إلا فتحت أبواب الجنة الثمانية يدخل من أيها شاء) رواه  
عمر بن الخطاب، حرجه مسم. [حديث صحيح]

195- Allah, glory to Him says "Until behold, they arrive there; its gates will be opened." Some scholars said "Paradise has eight gates. In this regard, they quoted the Prophet's saying "When one of you has his ablution in a perfect manner, then says I certify that there is no god but Allah and that Muhammad is his slave and Prophet the eight gates of paradise will be opened for him to enter through the one he wishes. The *Hadith* was narrated by Omar Ibn Al Khattab (*Hadith Sahih*)

١٩٦ وحاء في تعيين هذه الأبواب لبعض العلماء كما جاء في  
حديث الموصى وصحيح البخاري ومسلم عن أبي هريرة - رضي الله  
عنه أن رسول الله ﷺ قال (من أتقن رجلاً في سبيل الله يودي  
في الجنة يا عبد الله هذا خبر، فمن كان من أهل الصلاة دعي من باب  
الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من  
أهل الصدقة دعي من باب الصدقة، ومن كان من أهل الصيام دعي  
من باب الصيام، فقال أبو بكر بـ رسول الله، ما عني هذا دعي من  
هذه الأبواب من صروقه فخر به على حد من هذه الأبواب قال نعم  
وأرجو أن تكون منهم) [حديث صحيح]

196- On the designation of these gates, some scholars as well as *Muwata*, *Bukhari* and *Moslem* reported on the authority of *Abu Huraira*, may Allah



be pleased with him that the Prophet of Allah, peace and blessings be upon him said "Whoever gives two kinds of things or property in charity for Allah's cause, will be called from the gates of paradise and will be addressed, O slave of Allah Here is prosperity' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer, and whoever was amongst the people who used to participate in *Jihad*, will be called from the gate of Jihad, whoever was amongst those who used to observe fasts will be called from the gate of *Ar Rayyan* and whoever was amongst those who used to give charity, will be called from the gate of charity" *Abu Bakr* said Let my parents be sacrificed for you. O Allah's Prophet! No distress or need will befall him who will be called from those gates Will there be any one who will be called from all these gates?" The Prophet replied, "Yes and I hope you will be one of them" (*Hadith Sahih*)

١٩٧- فإن القاصي عياض ذكر مسلم في هذا الحديث من أبواب الجنة أربعة ورأى غيره ثمانية فذكر منها باب النوبة، وباب الكظمين العبط، وباب الرصين، وباب الأيمن أي يدخل منه من لا حسب عليه

197- *Al-Qadi Iyadh* said *Moslem* mentioned in this *Hadith* four gates of Paradise and some added the other four namely the gate of repentance, the gate of those restraining anger, the gate of the contended and the right gate through which those who will not be subject to reckoning will enter

١٩٨- وخرج عن أنس في حديث الشفاعة، ((و الذي نفس محمد  
 فيه إن ما بين المصر اعين من مصر بع الحنه لكم بين مكة و هجر ،  
 أو كما بين مكة و بصري)) [حديث صحيح]

198- Moslem reported on the authority of *Anas* in the *Hadith* of intercession "I swear by the One Muhammad's soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and *Hajr* or between Mecca and Basra " (*Hadith Sahih*)

١٩٩ وخرج عن سهل بن سعد ان رسول الله ﷺ قال ،  
 «يُدخِلُنَّ اَنْجَه من اُمِّي سَعُونَ الف او سبعمائه ألف ، - لا يدري انو  
 حرم أنهما قال منما سكون حد بعضهم بعضا ، لا تسجل أوهم حتى  
 يدخر احرهم ، ووجوههم على صورهِ القمر ليلة البدر » ههـ . الأحاديث  
 مع صحتها تدل على أنها أكثر من اسمائه هـ هي عر ما تقدم ،  
 فحصل منها والحمد لله على هذا ستة عشر باب . [حديث صحيح]

199- He also reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him said "Seventy thousands or seven hundred thousand people, the transmitter being in doubt of my nation wil. enter paradise They wil. hold each other and enter at the same time Their faces will be like full moons " It is so noted that the *Hadith Sahih* indicates that paradise gates are more than eight They may reach sixteen in number Thanks are due to Allah (*Hadith Sahih*)

٢٠٠ روى البخاري ومسلم، عن سهل بن سعد قال: قال رسول الله ﷺ: ((إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَسْحَبُونَ فِيهِ، فَإِذَا دَخَلَ أَحَدُهُمُ أُعْلِقَ قَلَمٌ بِأُذُنِهِ إِيَّاهُ فَهُمْ لَا يَخْرُجُونَ)).

قلت: وهكذا والله علم سائر أبواب المحتصة بالأعمال.

وجاء في حديث أبي هريرة، إن من الناس من يدعى من جميع الأبواب، وفي ذلك الدعاء: عداء بنوه وإكرام واعظم ثواب العاملين تلك الأعمال إذ لا جمعها وبيله ذلك، ثم يدخل من الباب الذي غلب عليه العمل. (والله أعلم). [حدث صحيح]

200. Bukhari and Moslem reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "There is a gate in paradise called *Ar Rayyan*, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said 'Where are those who used to observe fasts?' They will get up and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." I said This applies to the other gates concerned with good deeds And Almighty Allah knows best. The *Hadith* of *Abu Huraira* mentioned that some people will be called from all the gates This call, it was said indicates the great recompense awaiting those people who do many good deeds However, each one of them will enter through the gate associated with the deed often practiced by him And Allah Almighty knows best (*Hadith Sahih*)

٢٠١- وفي صحيح مسلم، عن أبي هريرة رضى الله عنه - قال قال رسول الله ﷺ ((من أصبح معكم اليوم صائماً؟ قال أبو بكر. يا، (قال) فمن تبع معكم اليوم حسرة؟ قال أبو بكر. يا، قال فمن أطعم معكم اليوم مسكياً؟ قال أبو بكر. يا، قال: فمن عاد معكم اليوم مريضاً؟ قال أبو بكر. يا، قال رسول الله ﷺ م جمع في امرئ إلا حل الجنة) [حدث صحيح]

201- Moslem reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "Who has observed fast among you today? Abu Bakr replied It is I He (The Prophet again) said Who among you followed a bier today? Abu Bakr replied It is I He (the Prophet again, said Who among you fed a poor man today? Abu Bakr replied It is I He (the Prophet again) said Who among you visited an invalid today? Abu Bakr said It is I Upon this the Prophet of Allah, peace and blessings be upon him, said Anyone in whom these good deeds are combined will certainly enter paradise.

(Hadith Sahih)

ما جاء في درج الجنة وما يحصل للمؤمن

Paradise's ranks and believers' share of it

٢٠٢ الترمذي رحمه الله عن عطاء بن يسار عن معاذ بن جبل قال سمعت رسول الله ﷺ يقول: ((جنة مائة درجة، كل درجة منها ما بين السماء والأرض وإن أعلاها الفردوس وأوسطها الفردوس وإن

العرش على الفردوس، منها نهر الجنة، فإذا سألك الله فسأله  
 الفردوس قال الترمذي: عطاءه لم يدرك معاد بن جبل  
 قلت: قد حرقه البحري من حديث أبي هريرة - رضي الله عنه  
 كما تقدم، فهو صحيح متصل. [حديث صحيح]

202- *At Termizi* may Allah put mercy upon him reported on the authority of *Ataa' Ibn Yassar* that *Mo'az Ibn Jabal*, said I heard the Prophet of Allah saying "Paradise has one-hundred grades, and the distance between each of two grades is like the distance between the Heaven and the earth. At the top and in the middle of it, there is *Al Firdaus*. Above *Al Firdaus* is the throne of Allah and from it originate the rivers of paradise. So when you ask Allah for something, ask for *Al Firdaus*." *At-Termizi* said This *Ataa'* was not alive on the lifetime of *Mo'az Ibn Jabal*.

I said This *Hadith* was reported by *Bukhari* from the *Hadith* of *Abu Huraira* may Allah be pleased with him. So it is *Hadith Sahih motasil* (having no narrators missed), (*Hadith Sahih*)

٢٠٣ - ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه -  
 قال: قال رسول الله ﷺ ((يقال بصاحب الفردوس إذا دخل الجنة أقر  
 ، يصعد فيه ، وبصعد كل أنة درجة حتى يقر آخر شيء معه))  
 [حديث صحيح]

203- *Ibn Maja* reported on the authority of *Abu Saeed Al-Khudri*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be

upon him, said "When the companion of the Qur'an enter paradise, He will be addressed read and go up Then he will read and go up with every verse till he finishes what he memorizes " (*Had th Sahih* )

٢٠٤- وخرجه أبو داود عن عبد الله بن عمرو قال. قال رسول الله ﷺ ((يقال لصاحب القرآن اقرأ ورتل كما كنت ترتل في الدنيا في منزلتك عند آخر آية تقرؤها))

204- *Abu Dauud* reported on the authority of *Abdullah Ibn Amr* that the Prophet of Allah, peace and blessings be upon him, said "The companion of the Qur'an will be addressed in the hereafter read, rise and recite as you used to do during your lifetime since your degree will be determined by the last verse you are going to read."

٢٠٥- وقال عتيبة - رضي الله عنها - ((إن عدد أي القرآن على عدد درج الجنة فليس أحد دخل الجنة أفضل ممن قرأ القرآن)) ذكره مكِّي رحمه الله. [حسن موقوف]

205- *Aisha* may Allah be pleased with her, said "The number of the Qur'an verses is equal to the number of Paradise's degrees So there is no one better among those entering Paradise, than that who reads the Quran " The *Hadith* was mentioned by *Mekki*, may Allah put mercy upon him.

(*Hadith mauquf*)

## غرف الجنة ولهم هــ؟

### Paradise's dwellings

قَالَ اللَّهُ تَعَالَى ﴿يَكُنْ لَكُمْ آسَافُ رُبُّهُمْ بِهِمْ عُرُفٌ مِّنْ فَوْقِهَا عُرُفٌ مِّثْلُهَا﴾ ۖ قَالَ تَعَالَى ﴿إِلَّا مَنْ أَمْسَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ حُرُوفٌ لِّصَعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمُونَ﴾ ۖ وَقَالَ: ﴿وَأُولَٰئِكَ يَخْرُجُونَ لِقُرْفِهِمْ مِمَّا صَبَرُوا﴾ ۖ

Allah, the Glorious and the Exalted, says "But it is for those who fear their Lord, those lofty mansions, one above another, have been built," "But only those who believe and work righteousness- those are the ones for whom there is a multiplied reward for their deeds, while secure they (reside) in the dwellings on high," and "Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy."

٢٠٦ وروى مسلم عن سهل بن سعد ر. رسول الله ﷺ قال  
 ((إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَوْنَ أَهْلَ الْعَرْشِ مِنْ فَوْقِهِمْ كَمَا يَتَرَاءَوْنَ الْكُوكَبُ  
 الْمَرِيءُ الْعَاثِرُ فِي الْأَفْقِ مِنَ الْمَشْرِقِ وَالْمَغْرِبِ، يَفْصِلُ مَا بَيْنَهُمْ  
 قَابُوسَاتٌ بِرُءُوسِهِمْ تَنْشُرُ رُءُوسَهُمْ وَيَكُونُ مِنْهُمُ عَذَابٌ أَلِيمٌ، قَالُوا يَا رَسُولَ اللَّهِ، تَنْشُرُ رُءُوسَهُمْ وَيَكُونُ مِنْهُمُ عَذَابٌ أَلِيمٌ، قَالَ لَمْ يَسْأَلْكُمْ عَنِ الْوَسْطَانِ  
 وَالَّذِي بَيْنَهُمَا رِجَالٌ مِّمَّا بَيْنَهُمْ وَبَيْنَهُمْ لَا يَبْصُرُونَ) [حسب صحيح]

206- Moslem reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him said "The people of paradise will see

the inhabitants of the dwellings over them as you see a brilliant star far away in the horizon in the east or the west since the class of each is different. The Companions said "O Prophet of Allah Will those be the classes of the prophets reached by none except them? He said "No By Him in whose hand is my soul, they will be for men who believed in Allah and supported the Prophets " *Hadith Sahih*

٢٠٧ الترمذي عن عبي - رضي الله عنه - قال: قال رسول الله ﷺ (إن في الجنة لعرفا يرى ظهورها من بطونها، وبطونها من ظهورها) ففهم أنه أعزني فقال: لمن هي يا رسول الله؟ قال (لمن أطاب الكلام، وأطعم الطعام، وأدام الصيام، وصلى لله بالليل والناس نيام). [حديث حسن غير هـ]

207- At Tirmidzi reported on the authority of Ali Ibn Abu Talib, may Allah be pleased with him that the Prophet of Allah, peace and blessings be upon him, said "There are apartments in paradise, the exterior of which can be seen from their interior, and the interior of which can be seen from their exterior. Then a Bedouin asked him for whom are those, Prophet of Allah? He said "For those who are polite in talk, provide food (to the needy), fast frequently and observe the *Tahajjud* (night prayer when the people are asleep " (*Hadith Hasan* reported by others)



**قصور الجنة وكورها وبيوتها وما يدل ذلك المؤمن**  
**The palaces, buildings and houses of paradise**  
**(How can a believer win them?)**

٢٠٨ الترمذي عن يزيد بن الحبيب قال أصبح رسول الله ﷺ ودعا بلالا، فقال: «يا بلال بما سئيتني إلى الجنة؟ فما دخلت الجنة إلا سمعت حشحاتك أمامي، فابيت على قصر مربع مشرف من ذهب، فقلت: لمن هذا القصر؟ قالوا: لرجل عري ففدته اب عري، لمن هذا القصر؟ قالوا: لرجل من قرش قلت: يا فرشي، لمن هذا القصر؟ قالوا: لرجل من أمة محمد، قلت: يا محمد، لمن هذا القصر؟ قالوا: لعمر بن الخطاب فقال بلال يا رسول الله، ما أدب قط إلا صليت ركعتين وما أصابي حدث إلا نوصأت بعده، ورأيت أن الله تعالى علي ركعتين، فقال رسول الله ﷺ: (بهما) قال حديث حسن صحيح [حديث صحيح وإسناده حسن]

208- At-Termizi reported on the authority of *Buraidah Ibn Al Haseeb* that one morning Allah's Prophet, peace and blessings be upon him, called *Bilal* and said "What did you do to get to paradise before me" I have never entered paradise without hearing the rustling of your garments in front of me Then I came to a high square palace of gold and said. Whose palace is this? It was said For an Arab I said. I am an Arab. It was said For a man from *Quraish* I said I am from *Quraish* It was said For a man from Muhammad's nation I said I am Muhammad himself It was said It is for *Omar Ibn Al-Khattab* " *Bilal* replied O Prophet of Allah, I have never called the *Azan* (call to prayer) without praying two *rak'as*, and

no impurity has ever happened to me without my performing ablution on the spot and thinking that I owed Allah two *rak'as* " Allah's Prophet, peace and blessings be upon him, said "It is because of them " At *Termizi* said. This *Hadith* is *Hasan Sahih*  
(*Hadith Sahih* and it has *snad Hasan*)

٢٠٩- وحرّح الطبراني أبو القاسم سليمان بن أحمد مختصراً من حديث أنس، قال: قال رسول الله ﷺ ((دخل الجنة فإذا أنا بقصر من ذهب، فعبت من هدهد فقالوا بعمر بن الخطاب [حديث صحيح]

**209-** *Al-Tabaran. Abu Al Qassim Sulaiman Ibn Ahmad* reported briefly from the *Hadith* of *Anas* that the Prophet of Allah, peace and blessings be upon him, said "I entered paradise and found a palace of gold I said Whose palace is it? It was said It is for *Omar Ibn Al Khattab* " *Hadith Sahih*)

٢١٠ وحرّح أبو داود الطيالسي قال: حدث حماد بن زيد عن أبي مسن قال: بعثني أبي مسن، وأبو طلحة الحولاني عني شعبة الفري، فقال حدثني الصادق بن عبد الرحمن عن أبي موسى قال: قال رسول الله ﷺ ((إذا قُصص الله عمر وحرّاب العبد، قال للملائكة: ماذا قال عسي؟ قالوا: حمداً وأسرجع قال: أسوا له بيتاً في الجنة وسموه: بيت الحمد)). [حديث حسن لغير]

**210-** *Abu Dawud Al-Tayalisi* reported saying *Hammad Ibn Zayd Ibn Abu Sinan* told us I was burying my son *Sinan* while *Abu Tatha Al Khawlan* was standing on the edge of the grave He said *Al Dhahhaq Ibn Abdul-Rahman* told me The Prophet of

Allah, peace and blessings be upon him, said. "If Allah, glory to Him, orders that a slave's child die, He says to the angels of death) What did my slave say? They say He praised you and said "We are Allah's creatures and to Him we must return" Then Allah says Build a palace for my slave and call it the house of praising." (*Hadith Hasan* reported by others)

### أهل البأس يسبق إلى الجنة الفقراء

**The poor are the first to get into paradise**

٢١١ - وعن أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: ((يدخل الفقراء الجنة قبل الأغنياء خمسمائة عام، نصف يوم)) قال: هذا حديث حسن صحيح وفي طريق آخر: ((يدخل فقراء المسلمين قبل الأغنياء نصف يوم وهو خمسمائة عام)) قال: حديث حسن صحيح. [حديث صحيح]

211 Abu Huraira, may Allah be pleased with him, narrated that the Prophet of Allah peace and blessings be upon him, said "The (believing) poor will enter paradise five hundred years, a half of day, before the (believing) rich " He said: This is *Hadith Hasan Sahih* In another narration, "The poor Muslim will enter paradise before the rich half a day, i.e. five hundred years " (*Hadith Sahih*)

٢١٢ - وفي صحيح مسلم من حديث عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: ((الفقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين حربة)) [حديث صحيح]

212- Moslem reported on the authority of *Abdullah Ibn Amr* that he heard the Prophet of Allah, peace and blessings be upon him, saying "The destitute among the *Muhajireen* will precede the rich *Muhajireen* by forty years in entering paradise on the Day of Resurrection" (*Hadith Sahih*)

ما جاء في صفه أهل الجنة ومزاجهم ولباسهم وطولهم وشبابهم وعرفهم وثيابهم وأمشاطهم ومحارمهم وأزواجهم، وفي لسانهم، ولبس في الجنة عرب

The people of paradise: their age, length, youth, garments, combs, censers and wives

٢١٣ مسم عن أبي هريرة قال قال رسول الله ﷺ إن أول رمسة يدخلون الجنة، - وفي روايه من أمي على صورة القمر ليلة البدر، ثم ليسين بلونهم على أشد كوكب دري في السماء أصداء، وفي رواية، ثم هم بعد ذلك مبرل لا يبولون ولا يتغوطون ولا يتفون ولا يمشطون، أمشاطهم الذهب، وفي رواية الفضة، ورشحهم المسك ومجمرهم وارواحهم أنحور العير، وفي روايه لكل واحد منهم روحان يرى مح سابقها من وراء اللحم من الحسن، لا اختلاف بينهم ولا تبغص، قلوبهم قلب واحد يسبحون الله بكرة وعشاء

قال أبو علي: لآلوه هو العود، وفي رواية: أحلاقهم على حو رجل واحد على طول أبيهم وفي رواية على صورة أبيهم يسبحون دراعا في السماء

وقال ابو كريب: على خلق رجل واحد وقال ابو هريرة حين  
تذكروا الرحال في الجنة اكثر أم النساء؟ فقال: كل رجل منهم  
رجل اثنان يرى مخ ساقها من وراء اللحم وما في الجنة عرب  
[حدث صحيح]

213- Moslem reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said "The first batch of people - in another narration of my nation- who will enter paradise will be (glittering) like a full moon and those who will enter next will be (glittering) like the most brilliant star in the sky. In another narration Then they will be divided into different classes. They will not urinate, relieve nature, spit or blow their noses. They have gold combs. In a narration silver combs. Their sweat will smell like musk. The fuel used in their centers will be the aloes wood. Their wives will be the nymphs. In another narration Every one of them will have two wives, the marrow of the bones of their legs will be seen through the flesh out of excessive beauty. The people of paradise will neither have differences nor hatred amongst themselves, their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening." *Abu Ali* said. In a narration Their morals will be the same and they will be as tall as their father Adam. In another narration They will, have their father's image sixty feet in length. *Abu Kareeb* said They will have identical manners as if they are one man. When people wondered if the number of men would exceed

that of women in paradise, *Abu Huraira* said "Every man of them will have two wives whose leg bones will be seen through the flesh There will be no single people in paradise" (*Hadith Sahih*,

٢١٤- عن البخاري عن أنس رضي الله عنه - عن النبي ﷺ قال، (ولو أن امرأة من أهل الجنة اطلعت إلى أهل الأرض (الدنيا) لأصابت ما بينهم ولما كانه ريحاً، ولصيفها على رأسها خير من الدنيا وما فيها، [حديث صحيح]

**214-** *Bukhari* reported on the authority of *Anas*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "If a nymph from paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the world and whatever is in it.

(*Hadith Sahih*)

٢١٥- الترمذي، عن سعد بن أبي وقاص، عن النبي ﷺ قال (ولو أن ما يقفه طغر مما في الحصى نذا إلى الذئب لتر حرف له ما بين حوافق السماوات والأرض، ولو أن رجلاً من أهل الجنة اطلع فبب أسوره، بظمس صوء الشمس كما تظمس الشمس صوء الجوم قال حديث حسن غريب. [حديث صحيح]

**215-** *At-Termizi* once again reported on the authority of *Sa'ad Ibn Abu Waqqas* that the prophet, peace and blessings be upon him, said "If as much of what is in paradise as could be carried by a fingernail were to appear, the space between the cardinal points

of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars." He said: This *haadith* is *ghareet* (*Hadith Sahih*).

الْحُورُ الْعَيْنُ وَكَلَامُهُنَّ وَحَوَابُ نِسَاءِ الْأَدَمِيَّاتِ  
وَحَسَنُهُنَّ

**The nymphs (The maidens with beautiful,  
big, and lustrous eyes)**

٢١٦- وقال أبو هريرة: إن في الجنة حوراء يقال لها (العياء) إذا مشيت مضي حولها سبعون ألف وصبغ عن يمينها وعن يسارها كذلك وهي تفرح. أين الأمر من المعروف والناهور عن المنكر؟

216- *Abu-Huraira* said: There is a nymph in paradise, who is called *alaynaa* (the maiden with beautiful, big eyes). When she walks, seventy thousand servants walk on her right and the same number walk on her left while she says: Where are those who enjoin good and forbid evil?

٢١٧ وقال ابن عباس: إن في الجنة حوراء يقال لها (لعة) لو برق في البحر لعب ماء البحر كله مكنوب على بحر من أحب أن يكون له مثلي، فليعمل طاعة ربي عز وجل.

217- *Ibn Abbas* said: "There is a nymph in paradise, that is called *Lo'ba*. If she spits into seawater it will be entirely fresh. On the upper

portion of her chest, these words are written He who wishes to possess one like me, must obey my Lord, the exalted and glorious

### الأعمال الصالحة هههه الحور العين

**How good deeds are the dowry of nymphs**

٢١٨- وخرج أبو عيسى المرمدي عن حديث المقدم بن معدي كره قال قال رسول الله ﷺ: «للشهيد عند الله ست حصا»، الحديث وفيه ((وروح بائنتين وسبعين روحه من الحور العين))، وفيه تقدم في اسم ما يجي من أهوال النيران وفيه [حديث صحيح]

218- Abu Issa At Termazi reported on the authority of Al Miqdam Ibn Ma'dikarib that the Prophet of Allah, peace and blessings be upon him, said "Allah bestows six blessings upon the martyr He gets married to seventy two nymphs " This was mentioned before in the chapter of what saves from grave horrors and tortures. (*Hadith Sahih*)

ما جاء أن في الجنة أكلًا وشرابًا ونكاحًا حقيقة  
ولا قدر فيها ولا نقص ولا نوم

**Paradise is with physical eating, drinking  
and marriage, but without dirt, defects  
and sleep**

٢١٩ مسلم عن حابر بن عبد الله قال سمعت النبي ﷺ يقول: «إن أهل الجنة يأكلون فيها ويشربون ولا يبسون ولا يبولون ولا يعوضون ولا يسمحطون، قالوا فما بال الطعام؟ قال: جشاء أو



رشح كرشح المسك بهمون السبيح ، الحمد ، وفي روايه  
 (والتكبير كما يلهمون انفس) [حديث صحيح]

**219-** *Moslem* reported on the authority of *Jaber Ibn Abdullah* that he said I heard the prophet, peace and blessings be upon him, saying "The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement nor suffer catarrh. It was said Then, what would happen with food? Thereupon he said They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah " In another narration, "and would exalt Allah as easily as you breathe " (*Hadith Sahih*)

٢٢٠- الترمذي عن انس بن مالك عن النبي ﷺ قال، ((يعطي المؤمن في الجنة قوة كذا وكذا في الجمع، قيل. يا رسول الله، او يصيق ذلك؟ فان عطي قوة مائة)) وفي سبب عن زيد بن ارقم، قال أبو عيسى: هذا حديث حسن صحيح، [حديث صحيح]

**220-** On the authority of *Anas Ibn Malik*, *At-Termizi* reported that the prophet, peace and blessings be upon him, said "In paradise the believing man will be given such and such power to conduct sexual intercourse He was asked wil. he be capable of that? He replied He will be given the capacity of a hundred men " In this chapter on the authority of *Zayd Ibn Arqam*, *Abu Issa* said This *Hadith* is *Hasan Sahih* (*Hadith Sahih*)

المؤمن إذا أشتهد الولد في الجنة  
كان حملهُ ووضعهُ ونسبه في ساعة واحدة

**If a believer wishes to have a baby in  
paradise, its conception, delivery and  
teething are done in one hour**

٢٢١ الترمذي عن أبي سعيد الخدري قال قال رسول الله ﷺ  
«المؤمن إذا أشتهد الولد في الجنة، كان حملهُ ووضعهُ ونسبه في  
ساعة واحدة» قال حبيب بن عروة، أخرجه ابن ماجة وقال  
في ساعة واحدة في الجنة.

قال الترمذي وقد اختلف أهل العلم في هذا، فقال بعضهم في  
الجنة جماع ولا يكون ولد وهكذا يروى عن طاوس ومجاهد  
وابراهيم السجعي، وقال محمد قال إسحاق بن إبراهيم، في حديث  
السيوطي رحمه الله. «إذا أشتهد المؤمن الولد في الجنة كان في ساعة كما  
أشتهد، ولكن لا يشتهي هذا أبدا» [حديث صحيح لغيره]

221- At Termizi reported on the authority of Abu Sa'eed Al Khudri that the Prophet of Allah, peace and blessings be upon him, said "When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes" He (At Termizi) said This Hadith is Hasan ghareeb The same Hadith was reported by Ibn Maja who added in one hour in paradise At-Termizi said Scholars disputed over this issue Some said In paradise, there is sexual intercourse but there are no children This was reported from Tawus, Mujahid and Abraham Al

*Nakhi Muhammad* said that *Is haq Ibn Abraham* commented on this *Hadith* of the Prophet, peace and blessings be upon him, as follows If a believer desired a child in Paradise, his desire would come true in just one hour But he never desires such a thing  
(*Hadith Sahih* reported by others)

كُلُّ مَا فِي الْجَنَّةِ دَائِمٌ لَا يَلْغِي  
وَلَا يَفْنَى وَلَا يَبِيدُ

**How everything in paradise is everlasting**  
(Nothing wears out; nothing comes to an end  
or passes away)

٢٢٢ مسلم عن أبي سعيد الخدري وأبي هريرة عن النبي ﷺ  
قال: "يُنادي مَن تَصِحُّوْا فَلَا تُسَقِمُوا ، وَأَنْ لَكُمْ أَنْ تَحْيَوْا فَلَا  
تَمُوتُوا أَبَدًا ، وَأَنْ لَكُمْ أَنْ تَشَبَّهُوا فَلَا يَهْمُوكُمْ أَشَاءٌ ، وَأَنْ لَكُمْ أَنْ تَعْمُوا فَلَا  
تَأْسَوْا سَاءَ ، وَبَيْنَ قَوْمٍ عَرُوحٌ " (وَيُؤَدُّوْا أَنْ تَكُمُ لِحَتُهُ أَوْ تُشْمُوهُ  
بِمَا كُنْتُمْ تَعْمَلُونَ) .- [حدث صحيح]

222- *Moslem* reported on the authority of *Abu Saeed Al Khudri* and *Abu Huraira* that the prophet, peace and blessings be upon him, said "There will be an announcer in paradise who will make this announcement Verily there is in store for you everlasting health You will never fall ill, you will live forever and will not die at all Moreover, you will remain young and never grow old In addition, you will always live in affluent circumstances and never become destitute as shown by Allah, the Gracious and Glorious, and

they shall hear the cry "behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)" *Hadith Sahih*)

٢٢٣- وعنه أبي هريرة عن النبي ﷺ قال (من سجل الجنة  
سبعم ولا حسر ولا (سلى) ثيبه ولا بقي ثيبه)، و قد تقدم قول  
الحوار العيين، نحن الجنات فلا سيد، [حديث صحيح]

223- *Abi Haraira* narrated that the Prophet, peace and blessings be upon him said "He who will enter paradise will lead a comfortable and carefree life, will never be desperate, his clothes will not be worn out and his youth will never come to an end" Mentioned before was the Nymphs' saying: We are the immortal women who never pass away  
(*Hadith Sahih*)

المرأة من أهل الجنة ترك زوجها من أهل  
الدنيا هي الدنيا

**How women in paradise (nymphs) see their  
husbands in worldly life**

٢٢٤ أخرجه الترمذي بمعناه عن معمر بن جيل رضي الله  
عنه قال: لا يرى امرأة زوجها في الدنيا، لا قالت روجه من  
الحوار العيين: لا يؤده قاتلك الله، فسم هو ذليل عندك يوشك ان  
يعارفك (بلس)، قال أبو عيسى: هذا حديث حسن غريب حرجه ابن  
ماجه أيضا [حديث حسن]

224- *At-Termizi* reported in meaning that *Mo'az Ibn Jabal*, may Allah be pleased with him said

"When a woman annoys her husband in this world, his wife among the large eyed maidens says 'You must not annoy him Allah curses you! He is only a passing guest with you and is about to leave you to come to us' " *Abu Issa At Termuzi* said This *Hadith* is *Hasan ghareeb* It was reported by *Ibn Maja* as well  
*Hadith Hasan*

### طير الجنة وخيلها وإبلها

#### The birds, horses and camels of paradise

٢٢٥ - البرمدي، عن أنس بن مالك - رضي الله عنه - قال، سئل رسول الله ﷺ ما الكوثر؟ قال: إياك نهر عصية الله، يعني: في الجنة، أشد بياض من النور، وأحلى من العسل، فيه طير أعناق كأعناق بحر فقال عمر بن الخطاب رضي الله عنه قال قال رسول الله ﷺ: «أكلها أنعم مني» قال هذا حديث حسن [حديث صحيح]

225- *At-Termuzi* reported that *Anas Ibn Malik* may Allah be pleased with him, said The Prophet of Allah was once asked about *al kauthar* He said "That is a river Allah has given me in paradise, whiter than milk and sweeter than honey, containing birds whose necks are like the necks of sacrificial camels *Omar* remarked Those have a pleasant life Allah's Prophet, peace and blessings be upon him, replied Those who eat them have a more pleasant life " *At-Termuzi* said This *Hadith* is *Hasan*

(*Hadith Sahih*)

٢٢٦- وخرج مسلم عن أبي مسعود الأنصاري، قال. جاء رجل  
بإفك محظومة فقال: (هذه في سبيل الله (تعالى)، فقال رسول الله ﷺ.  
ذلك به يوم القيمة سعمه لافه كلها محظومة. [أحدث صحيح]

226- Moslem reported that Abu Mas'ood Al-Ansari said A man brought a muzzled she came. and said It is (offered) for the cause of Allah. The Prophet of Alah, peace and blessings be upon him, said "In return of this you will have seven hundred she-camels on the Day of Judgment, all of which will be muzzled (*Hadith Sahih*)

ما جاء أن الحناء سيد ريحان الجنة  
وأن أجنه حناء بالريحان

**How henna is the master of paradise sweet  
basil with which it is surrounded**

٢٢٧ ابن مبارك (أخبرنا) حمام، عن قتادة، عن أبي أيوب،  
عن عبد الله بن عمرو قال: (الحناء سيد ريحان الجنة، وأل فيها من  
عناق الحنل وكرام التجانب بر كنها أهها، [إسناده صحيح]

227- Ibn Al Mubarak said "Hammam told us quoting Qatada, quoting Ayyub that Abdullah Ibn Oma. said The henna plant is the master of the sweet basil of paradise The inhabitants of paradise will ride young female horses as well as horses of noble breed (It has *isnad Sahih*)

**الشاة والمهرج من دواب الجنة**  
**Sheep and goats are among the animals**  
**of paradise**

٢٢٨ ابن ماجه عن ابن عمر قال قال رسول الله ﷺ  
 ((الشاة من دواب الجنة)). [حديث حسن]

228- *Ibn Maja* reported on the authority of *Ibn Omar* that the Prophet of Allah, peace and blessings be upon him said "Sheep are among the animals of paradise" (*Hadith Hasan*)

٢٢٩ وفي كتاب البربر، عن أبي هريرة عن النبي ﷺ قال:  
 ((احسبوا إلى المعزى وأميطوا عنها لأدى، فهي من دواب الجنة)).  
 [حديث حسن]

229- In *Bazzar's Book*, *Abu Huraira* narrated that the Prophet, peace and blessings be upon him, said "Treat goats with kindness and clean them as they are among the animals of paradise" (*Hadith Hasan*)

٢٣٠ - وفي التبريل: ﴿وَفَدَيْنَاهُ بِذَنْحٍ عَظِيمٍ﴾ وإما مسمى عظيماً  
 لأنه رعى في الجنة أربعين عاماً، (و) روى ذلك عن ابن عباس  
 - رضي الله عنه - [حسن صحيح]

230- In the Qur'an, we read "And We ransomed him with a momentous sacrifice (a sheep or a ram)." It was called momentous or great since it had been raised in paradise for forty days This was

narrated by *Ibn Abbas* may Allah be pleased with him (An authentic account)

### لجنة ربا و ربا وكلاما

#### Paradise has a base, a smell and a talk

٢٣١ - السهفي عن أنس عن النبي ﷺ قال: «لم خلق الله جنة عدن و غرس أشجارها بعبده قال لها: تكلمي، فقالت ﴿قَدْ أَفْجَحَ الْمُؤْمِنُونَ﴾ حرجه البراز من حيث أبي سعيد الخدري [حديث حسن]

231- *Al-Baihaqi* reported on the authority of *Anas* that the Prophet, peace and blessings be upon him, said: "When Allah created paradise of Aden and planted her trees with His hands, He said to her Speak She then uttered **Successful indeed are the believers**) The *Hadith* was also reported by *Al Bazzar* on the authority of *Abu Sa'eed Al Khudri*

(*Hadith Hasan*)

٢٣٢ - عن أنس عن النبي ﷺ قال: «خلق الله الجنة ليه من ذهب ولينه من فضة وملاطها المسك الأخر، وقال لها: تكلمي، فقالت ﴿قَدْ أَفْجَحَ الْمُؤْمِنُونَ﴾ فقال طوبى لك (من) منزل الملوذ، وهذا يروى موقوف عن أبي سعيد الخدري قال: «لم خلق الله (تعالى) الجنة ليه من ذهب ونيه من فضة و غرسها قال لها: تكلمي، فقالت ﴿قَدْ أَفْجَحَ الْمُؤْمِنُونَ﴾ فدخلها ملائكة، فقالت: طوبى لك منزل الملوذ».

232- It was narrated that the Prophet, peace and blessings be upon him said "Allah created paradise to have one brick of gold and another of silver,



extremely good musk is its mortar. He then said to her Speak. She said **Successful indeed are the believers**). He said For you is all blessedness, you house of kings. The same *Hadith* was narrated as *mawquf* from *Abu Sa'eed Al Khudri*, who said "When Allah, glory to Him, created paradise and planted her, He said to her Speak. Then she said **(Successful indeed are the believers)**. After that the angels entered into her and said For you is all blessedness, you house of kings."

۲۳۳ وروی من حیدر انس بن مالک قال قال رسول الله ﷺ  
 لما خلق الله الجنة، قال لها تريبي فتربت، ثم قال لها: تكلمي  
 فتكلمت، ثم قالت طوبى لمن صبت عنه [حديث حسن]

233- It was reported on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said "When Allah created paradise, He said to her Make yourself up and she responded. He then said to her Speak and she did saying Every blessedness is for whom You are pleased with."

*Hadith Hasan*)

۲۳۴- السبكي عن فضاله بن عبيد قال سمعت رسول الله ﷺ  
 يقول: «أمر رعيم والرعيم الحمير - لمن آمن بي وأسلم وجهه في  
 سبيل الله بييت به في ريعن الجنة، وبييت في وسط الجنة، وبييت في  
 أعلى ثغرف الجنة، من فعل ذلك فلم يدع للحير مطلب ولا من الشر  
 مه، بأ، يموت حيث شاء أن يموت» [حديث صحيح]

**234-** *Al-Nasa'i* reported that *Fadhala Ibn Obied* said I heard the Prophet of Allah, peace and blessings be upon him, saying "I stand surety that those who embraced Islam and strove in Allah's cause will win a house in the base of paradise, a house in the middle of paradise and a house in the upper mansions of paradise. He, who did that and adhered to all good deeds and escaped from all evil deeds, can die wherever he wishes." *Hadith Sahih*

مَا جَاءَ فِي أَنْ الْحَبَّةَ هِنْدَانٌ وَأَنْ عَرَاسَهَا  
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

**How paradise has plains. Its plant is 'glory to Allah' and 'praise be to Allah'**

٢٣٥ البرمدي، عن أبي مسعود قال قال رسول الله ﷺ  
«أقرب إبراهيم عليه الصلاة والسلام إلى الجنة شجرة سري في فقال يا محمد  
أقرب منك مني للسلام، وأحضرهم من الحبة طيبة الثمرة عذبة الماء  
وأنها قبيح وأل عراسها سبحان الله والحمد لله ولا إله إلا الله  
(الله أكبر)»

قال: وفي الباب، عن أبي أيوب وهذا الحديث حسن غريب،  
[حديث حسن]

**235-** *At Termiz*, reported in the authority of *Ibn Mas'ood* that the Prophet of Allah, peace and blessings be upon him, said "On the night of my *Miraj* (Ascent), I met Abraham and he said to me Muhammad, convey my greetings to your people and

tell them that paradise is a vast plain of pure soil and sweet water and that its plants are glory as to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great."

*At Termuzi* said In the same chapter, there is a narration for *Abu Ayyub* and this *Hadith* is *Hasan ghareeb*. (*Hadith Hasan*)

٢٢٦ - عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ مر به وهو يعرس غرسا فقال: ((يا أبا هريرة، ما الذي يعرس؟ قال: غرس، قال: ألا أدلك على عراس خير من هذا؟ سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يعرس لك بكل واحدة شجرة في الجنة)) [حديث صحيح]

**236-** *Ibn Maja* reported on the authority of *Abu-Huraira* may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, once passed *Abu Huraira* while he was planting a tree He said to him, "O *Abu Huraira*, what are you growing?" He said A plant He said "Shall I tell you about plants which are better than this?" "Praise be to Allah, glory to Him, there is no god but Allah and Allah is great" Whenever you say one of them, a tree will be planted for you in paradise ' (*Hadith Hasan*)

٢٣٧ - الترمذي، عن حابر بن عبد الله، عن أبي هريرة قال: ((من قال: سبحان الله العظيم وبحمده، غرس له شجرة في الجنة)) قال أبو عيسى: هذا حديث حسن صحيح عريب [حديث صحيح]

237- *At Termizi* reported on the authority of *Jaber Ibn Abdullah* that the Prophet peace and blessings be upon him, said "He who says "Glory and praise be to Allah" will have a palm planted for him in paradise" *Abu-Issa* said This *Hadith* is *Sahih ghareeb (Hadith Sahih)*

مَا لَأَكْبَرُ أَهْلَ الْجَنَّةِ [مِنْهُ] وَمَا لَأَعْلَاهُمْ

**The share of people of the lowest and highest ranks in paradise**

٢٣٨ - مسلم عن المعيرة بن شعبه يرفعه إلى رسول الله ﷺ قال ((إن موسى عليه (الصلاة و) السلام ربه، فقال يا رب، ما أدنى هـ الجنة من رلة؟ قال هو رجل يأتي بعد يخل هـ الجنة الحة فيقول أي رب كف وقد برل الناس من رلهم وأحدو أحداتهم، فيقال له ترصني أن يكون لك مثل ملك من موك النبأ فيقول رصبت رب، فيقول لك لك ومثله معه، ومثله، ومثله، (ومثله) فقال في الخامسة رصبت رب، فيقول هذا لك وعشرة مثاله، ولك ما اشبه نفسك، ولنت عبك، فيقول رصبت (رب)، قال يا رب، فاعلاهم من رلة قال أولئك الذين أردت، عرس كرامهم بي وحمت عليهم فلم تر عين ولم يسمع أس ولم يحظر على قلب بشر، قال ومصادفه من كتاب الله (يعالي) ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ وقد روى موقرفا عن المعيرة قوله [حديث صحيح]

238- *Moslem* reported on the authority of *Al Mugheera Ibn Shuba* as *Hadith marfu* that the Prophet of Allah, peace and blessings be upon him,

said "Moses asked his Lord Who amongst the inhabitants of paradise would be the lowest in rank? He (Allah) said A man who would come after the people of paradise have been admitted into Paradise I would say to him Enter paradise He would say O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say I should be pleased my Lord Allah would say That is for you, and that that, that, and that He would say at the fifth (that) I am well pleased my Lord Allah would say It is for you and ten times like it, and for you is what your self desires and your eye enjoys He would say I am well pleased my Lord Moses said Which is the highest of their (inhabitants of paradise, ranks? Allah said They are those whom I choose I establish their honor with My own hand and then set a seal over it (and they will be blessed with bounties) which no eye has seen no ear has heard and no human mind has perceived He (the prophet) said This is substantiated by the Book of Allah, the Glorious and Exalted, **Now no person knows what delights of the eye are kept hidden (in reserve) for them** " It was also reported from *Al Mugheera* as *mauquf*  
*(Hadith Sahih)*

٢٣٩- البخاري، عن عبد الله بن مسعود قال: قال رسول الله ﷺ "إن أحر أهل الجنة حول الجنة، وأحر (أهل النار) خروج"

من النار، رحل بحر حواء، فيقول له ربه، ادخل الجنة فيقول  
 رب، الجنة مملأى، فيقول له ذلك ثلاث مرات، كل ذلك بعد عيه،  
 الجنة مملأى، فيقول: إن لك مثل الدنيا عشر مراراً، وقد تقدم هذا  
 [حديث صحيح]

239- Bukhari reported on the authority of Abdullah Ibn Mas'ood that the Prophet of Allah said "The person who will be the last to come out of hell and the last to enter paradise will be a man who will come out of hell crawling and Allah will say to him, 'Go and enter paradise. He will go to it, but he will return and say, 'O Lord, I have found paradise full.' He will repeat 'I have found paradise full' three times. Allah will then say 'You will have as much as ten times the like of the world.' This was mentioned above (*Hadith Sahih*).

ويعطوان الله تعالى لأهل الجنة أفضل من الجنة  
 Good pleasure of Allah, glory to Him, is better  
 than paradise

٢٤٠ - البخاري، عن أبي سعيد الخدري قال، قال رسول الله ﷺ  
 إن الله تعالى يقول لأهل الجنة، يا هذا الجنة، فيقولون لبك رب  
 وسعديك والحير في بك، فيقول هو صبيتم؟ فيقولون وما لك  
 لا ترصين رب، وقد أعطيت ما لم تعد أحد من خلقك، فيقول  
 أفلا عصبكم أقصر من بك، فيقولون رب، أي شيء أقصر

من ذلك فيقول: أحل عليكم رضواني، فلا أسخط عليكم بعده أبداً))  
أخرج مسلم، بمعناه في حديث فيه طول. [حديث صحيح]

240- *Bukhari* reported on the authority of *Abu Sa'īd Al Khudrī* that the Prophet of Allah said "Allah will say to the people of paradise, 'O people of paradise' They will say "Labbaik (We are at your service), our Lord, and Sa'diek (You source of bliss , and all the good is in Your Hands' Allah will say, 'Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord' What else could be better than that?" He will say, I bestow My pleasure on you and will never be angry with you after that" It was also reported in meaning and in more words by *Moslem (Hadith Sahih*

رؤية أهل الجنة الله تعالى  
أحب إليهم مما هم فيه وأقر لأعينهم

**Seeing Allah, glory to Him, is more loveable  
and delightful to the people of paradise than  
other delights**

٢٤١- مسلم عن صهيب، عن النبي ﷺ قال: ما دحس أهل الجنة الجنة، قال الله تبارك وتعالى لهم: يريدون شئاً ربكم، فيقولون: ألم يبصر وجوهنا؟ ألم تخلق الجنة وسحب من البر، قال

فيكشف لهم الحجاب، فما أعطوا شيئاً أحب إليهم من النظر إلى وجههم  
 عز وجل، وهي روايته ثم تلا هذه الآية ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ  
 وَزِيَادَةٌ﴾ [حديث صحيح]

241- *Moslem* reported on the authority of *Suhieb* that the prophet, peace and blessings be upon him, said, "When those who deserve Paradise enter paradise, the blessed and the exalted would ask Do you wish anything more to be given to you? They would say Hast Thou not brightened our faces? Hast Thou not made us enter paradise and saved us from the Fire? The prophet said "Allah would lift the veil, and nothing, among the pleasures given to them, would be dearer to them than the sight of their Lord, the mighty and the glorious" In another narration Then he recited "To those who do right is a goodly (reward)-yea, more (than in measure)!"

(*Hadith Sahih*)

٢٤٢ وخرح النسائي عن صهيب قال قيل لرسول الله هذه الآية ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ قال: «إذا دحر أهل الجنة الجنة، وأهل النار النار، (بلاى) مدد بأهل الجنة، إن لكم عند الله موعداً يريد أن ينجزكموه، فقالوا: ألم (يبيض) وجوه (وسفل) موريت (ويحمرنا) من النار؟ قال: فيكشف الحجاب فيطروا إليه، فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إلى وجه الله، ولا أقر لأعينهم». [حديث صحيح]

242- *Al Nasar'e* also reported that *Suhieb* said The verse of "To those who do right is a goodly



(reward)-yea, more (than in measure!)” was once recited to the Prophet of Allah, peace and blessings be upon him. Then he said “When the people of paradise enter into it and when the people of hell enter into it, a caller will say O people of paradise, there is still a promise that Allah is going to fulfil to you. They say Has not He lit up our faces, made our balance of good deeds heavier and saved us from fire? The prophet said Then the invisible becomes visible and they will see Him. I swear by Allah that He will not grant them anything more loveable and delightful than looking at Allah's face.”

*Hadith Sahih*

٢٤٣ مسلم عن أبي بكر بن عبد الله بن قيس عن أبيه عن النبي ﷺ قال: (جنتان من فضة بينهما وم فيهما، وجنتان من ذهب بينهما وم فيهما وم من القوم، ومن أن ينظروا إلى ربهم عز وجل، لا رياء وكبرياء على (وجهه) في جنة عدن، [حديث صحيح]

243- Moslem reported on the authority of Abu Bakr Ibn Abdullah Ibn Qays, from his father that the Prophet, peace and blessings be upon him, said. “Two grades of paradise, the utensils and the contents of which are of silver and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden” (*Hadith Sahih*)

٢٤٤- وعن جرير بن عبد الله قال قال رسول الله ﷺ  
 فطهر إلى القمر ليلة القدر فقال: انكم سترون ربكم عيان كما ترون  
 هذا القمر لا تضامور في رؤيته، فمن استطع ان لا يغيبوا عني  
 صلاة قبل طلوع الشمس وصلاة قبل غروبها، فافعلوا، ثم قرأ:  
 ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ أخرجه  
 البخاري ومسلم وأبو داود والترمذي، وقال حديث حسن صحيح.  
 [حديث صحيح]

244- It was reported that *Jarir Ibn Abdullah* said We were in the company of Allah's Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said "You will see your Lord as you see this moon, and you will have no trouble in looking at Him So, whoever can should not miss the offering of prayers before sunrise *Fajr* prayer, and before sunset (*Asr* prayer) Then he recited, '**Celebrate the praises of thy Lord, before the rising of the sun and before its setting**' It was reported by *Bukhari, Moslem, Abu Dawud* and *At Termizi*.  
 (Hadith Sahih)

قوله أهل الجنة وتحفهم بما دخلوها

**The residence of the dwellers of paradise and  
 the gifts given to them therein**

٢٤٥- روى البخاري ومسلم عن أبي سعيد الخدري عن النبي  
 ﷺ قال: ((تكون لأرض يوم القيمة حيراء واحدة يكفوها الجبار بيده

كما يكتفى أحدكم خبرته في السفر، برأى لأهل الجنة قال: فاني رجل من اليهود فقال: برك الرحمن عليك ما أرى العاسم ألا أحرك سرل أهل الجنة يوم القيامة؟ قال: بلى، قال: تكون لأص حرة واحدة كما قال رسول الله ﷺ قال: هبط إليا رسول الله ﷺ ثم صحك حتى بدت مواحده، فلألا أحرك بإدامهم؟ قال: بلى قال: (إدامهم) بلام وواو، قالوا: وما هذ؟ قال: ثور وثور بكل من رآه كده سبعون ألفاً، [حدث صحيح]

**245** Both *Bukhari* and *Moslem* narrated on the authority of *Abu Sa'eed Al Khudri* that the Prophet, peace and blessings be upon him, said "The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a loaf. He will make it a residence for the dwellers of paradise. A Jew came and said: May Allah bless you *Abul-Qasim*! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?" The Prophet, peace and blessings be upon him, answered in the affirmative and the man said: "It will be one body, just as a loaf." The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked "Shall I tell you about their food?" Again, the Prophet answered in the affirmative and the man said: "It is the meat of a bull and the liver of a whale on which seventy thousand will live." (*Hadith Sahih*

٢٤٦- وخرج مسلم عن مولى رسول الله ﷺ قال: كتب فعدا عبد رسول الله ﷺ فحده حرم من حمار اليهود فقال: السلام

عليك يا محمد فدفعته دفعة كذا بصرع منها فقال: لم تدفعني؟ فقلت: لا تقول يا رسول الله؟ فقال اليهودي إنما تدعوه باسمه الذي سمى به أهله، فقال رسول الله ﷺ: ((إن اسمي محمد الذي سماني به أهلي، فقال اليهودي جئت أسألك فقال له رسول الله ﷺ: ((أبيعك مني، إن جئتك؟)) قال أسمع بأذي، فكذب رسول الله ﷺ بعود معه فقال: ((سل)) فقال اليهودي: أين نكور أسس بم يذب الأرض غير لأرض و السماوات؟ فقال رسول الله ﷺ: ((هم في الظلمة دور الجسر))، قال: فمن أول المساجد؟ قال: ((مكة))، قال: ((المهاجرين))، قال اليهودي: فما يحفهم حين يحنون الحنة؟ قال: ((رسالة كس نون))، قال: فما عداؤهم؟ قال: ((يحر لهم ثور الحنة الذي كان يأكل من أطرافها))، قال: فما شر أيهم على أثرها؟ قال: ((من عين فيها نسيء سلسلا))، فقال صدقت. وكرر الحديث [حديث صحيح]

246- Moslem reported that Thawban, the Prophet's servant, said "I was sitting with the Prophet peace and blessings be upon him, when a rabbi came and said 'Peace be upon you Muhammad'" I stood up and pushed him severely He wondered "Why do you push me like this?" I answered "You should have said Prophet instead of saying Muhammad" He answered "We call him with the name his family has given him!" The Prophet, peace and blessings be upon him commented "This is really the name my family has given to me!" The rabbi said "I have some questions for you" and the Prophet commented: "What benefit do you expect to have from my answers?" "I just want to listen," the man replied So

the Prophet said "Ask as you wish " The rabbi asked "Where will people go on the day when the earth will be completely changed and so will the heavens?" The Prophet, peace and blessings be upon him, answered "They will be standing in the darkness right before the bridge " "Then who passes the bridge first?" the man asked and the Prophet replied "The poor amongst the *Muhajreen* " The man further asked "What is their gift on entering paradise?" He said "The liver of a whale " "What about their food?" the man asked and the Prophet replied "The bull of paradise will be slaughtered for them to eat." "What about their drink?" the man asked again The Prophet answered "They will drink from a well called "*Salsabil* " The rabbi commented "You are telling the truth." Then he mentioned the previous *Hadith* "

(*Hadith Sahih*)

### ثواب من فطم ولدا

#### The reward for a person whose child dies

٢٤٧ - مسلم عن أبي حمزة قال قلت لأبي هريرة رضي الله عنه - إنه مات لي ابن فمات بحدثي عن رسول الله ﷺ (بحديث) طبيب به أنصب عن مؤنسا؟ قال . (نعم صعد بهم) عمنصر الجنة يتلقى أحدهم أماء أو قال أبويه (بأحد) بئوه أو قال بيده كما أحد أب يصفه ثوبك هـ فلا يتدهى أو فز' فلا يتدهى حتى يحسه الله وأبويه الجنة [حديث صحيح]

247- Moslem reported Hasan as having said "I said to Abu-Huraira may Allah be pleased with him "I lost two of my sons, can you condole me with a *Hadith* about the dead?" He said "Yes' Little children are the small beings (or servants) in paradise. Each of them will receive his father or his parent taking him with the end of his garment as I just hold your garment now and will never leave him till Allah lets him and his parents enter paradise" (*Hadith Sahih*)

٢٤٨- وخرج أبو داود الطيالسي قال. حدثنا شعبه، عن معاوية بن قرة، عن أبيه أن النبي ﷺ كان يحلف إليه رجل من الأنصار معه ابن له، فقال له رسول الله ﷺ ذات يوم: (أحببه يا فلان)؟ فقال: نعم (يا رسول الله) فإن أحبك لله كم أحبه فعده النبي ﷺ (فمنزله) عنه فقالوا يا رسول الله، مات ابنه فعز، رسول الله ﷺ لم يرصى، ولا يرصى أن لا تأتي (يوم القيامة) من أبواب الجنة إلا جاء يسعى حتى يلقى لك، فقالوا يا رسول الله، أله وحده أم لا؟ كب؟ فعز رسول الله ﷺ (بل لكم ذكره نو عمرو في (المهيد) أيضاً، وقال: هذا حديث ثابت صحيح [حدث صحيح]

248- Abu Dawud Al Tayalisi said "Shu'ba reported from Mu'aweya Ibn Qurra that his father said that a man of the Ansar used to visit the Prophet, peace and blessings be upon him with his son. The Prophet asked him "Do you love him?" The man answered in the affirmative and the Prophet commented "May Allah love you as He loves him." Some time later, the Prophet missed the man and asked

about him. When he was told that his son died, he said "Won't you be satisfied when you come to any of the gates of paradise and find him there to open it for you?" His family asked "To him alone or to all of us?" The Prophet answered "To all of you" (*Hadith Sahih*)

٢٤٩- وخرج ابو داود الطيالسي (ابن) في مسنده قال حدثنا هشام عن قتادة عن راشد عن عباد بن الصامت: أن رسول الله ﷺ قال: «(و) النساء يجرها ولدها يوم القيامة سريه إلى الجنة»  
[حدث صحيح]

249- In his *Musnad*, Abu Dawud Al-Tayalisi, said. Hisham reported from Qatada on the authority of Rashid that Obada Ibn Al Samut reported that the Prophet of Allah peace and blessings be upon him, said "The woman who suffers from postnatal bleeding will have her child dragging her on the Day of Judgment to paradise." *Hadith Sahih*

٢٥٠- وفي صحيح البخاري عن أبي هريرة عن النبي ﷺ: «من مات به ثلاثه من أول لم يلغو الحث كانوا له حيا من الرزق وأدخل الجنة».

في الموف رحمة الله. قوله عليه الصلاة والسلام. «(لم) يلغوا الحث» معناه عدد أهل العلم: لم يسعوا الحلم ولم يلغوا أن يلزمهم حث.  
[حدث صحيح]

250- In *Sahih Al Bukhari*, A Collection of Verified Hadiths by Bukhari, Abu Huraira is reported to have narrated that the Prophet, peace and blessings

be upon him, said "He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise" (*Hadith Sahih*,

مفتاح الجنة لا إله إلا الله والصلوة

**The key to paradise is the testimony that  
"There is no god but Allah" together with  
prayer**

٢٥١ وفي البحري وقيل لو هب ألس مفاتيح الجنة لا إله إلا الله؟ قال بلى ولكن ليس مفتاح إلا وله أسرار، فرب جنت بمفتاح له أسرار فتح لك، وإلا لم يفتح لك.

251- In *Bukhari*, "Wahb was asked "Is it not true that uttering *Shahadah* is the key to paradise?" He said "Yes But every key has certain teeth If you are to bring a key with teeth, it wil. open the door Otherwise, it wil. not." (He means by the teeth both worshipping Allah and adopting monotheism,

بعض من أقوال العلماء في تفسير كلمات وآيات  
من القرآن وردت في ذكر الجنة وأهلها

**Some scholars' comments on the  
interpretation of words and verses regarding  
paradise in the Qur'an**

٢٥٢ من ذلك قوله تعالى ﴿وَنُرِيدُ مَا فِي صُدُورِهِمْ مِنْ عِلٍّ﴾ قال ابن عباس أول ما يدخل أهل الجنة عرص لهم عبيد



فيسربون من حذى العيس، فذهب الله تعالى ما في قلوبهم من عل،  
ثم سحلبون العيس الأحرى فبعسلون فيها، فتشرق ألوانهم ونصفو  
وحوهم وجرى عليهم نصره اسعيم

252- Among these is The verse reading **"And We shall remove from their hearts any rancor."** *Ibn Abbas* said When the people of paradise enter into it two springs will be presented to them They will drink from the first and Alan will take spite out of their hearts Then they wil wash into the second to have brightened skin and shiny faces and to be indulged in bliss

٢٥٢ وقال علي رضي الله عنه في قوله تعالى ﴿وَسَدَّاهُمْ رَبُّهُمْ شَرِبَ صَهُورًا﴾ قال: اذا بوجه أهل الجنة الى الجنة مروا بسحرة يحرج من تحت ساقها عيس، فيسربون من حدهما، فحري عليهم نصره النعيم فلا سغير أسرارهم ولا (شعفت) أسعارهم أذا، ثم يسربون من الأحرى فحرج ما في بطونهم من الأذى ثم تسقهم حرة الجنة فيقول لهم ﴿سَلَامٌ عَلَيْكُمْ طَبَّيْمٌ فَأَدْخُلُوهَا حَالِدِينَ﴾

253- H, may Allah be pleased with h.m, said the following words about the verse reading **"And their Lord will give to them to drink a pure drink."** When the People of Paradise head for it, they will pass a tree that has a trunk beneath which two springs flow When they drink from one of them, their skin will not change and their hair will never become unkempt When they drink from the other, the bad matter in their bellies will come out. Then the angels

will receive them saying "Peace be upon you! We have ye done! Enter you here, to dwell therein."

٢٥٤- وروی سعد بن جبیر عن ابن عباس فی قوله تعالى. ﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ إلى قوله: ﴿وَمَنْ دُونَهُمَا جَنَّاتٌ﴾ قال فذلك سمغری، وهذان لأصحاب الیمین، وعن شی موسى الأسعری نحو ذلك

قوله تعالى. ﴿يُحْتَضَرُ فِيهِمْ مِّنْ أَسْوَرٍ مِّنْ ذَهَبٍ وَلَوْثُ﴾ قال المفسرون ليس احد من أهل الجنة الا وفي يده ثلاثة أسوار من ذهب، وسوار من فضة، وسوار من بولس، وفيها هذا ﴿مِّنْ ذَهَبٍ وَلَوْثُ﴾ وقال في آية أخرى ﴿وَحُلُوفٍ أَسْوَرٍ مِّنْ فَصَّةٍ﴾

254. Sa'eed Ibn Jubier narrated that Ibn Abbas said the following words about Allah's sayings, "But for such as fear the time when they will stand before the judgment seat of their Lord, there will be two grades of paradise" and 'And besides these two, there are two other grades of paradise' The former are for those nearest to Allah and the latter for the companions of the right hand Abu Mussa Al Ash'ari was reported as having said the same meaning

Interpreting the verse reading "They shall be adorned therein with bracelets of gold and pearls," commentators said "There is no one in paradise that will have not three bracelets one of gold another of silver and a third of pearls Gold and pearls are mentioned in this verse and in another

verse, Allah says. "And they will be adorned with bracelets of silver."

٢٥٥ وفي الصحيح (يبلغ حلية المؤمن حيث تبلغ الوضوء)،  
وقرئ ﴿وَلَوْ نُؤًى﴾ بالنصب على معنى ويحلون لأولاً، وأساور، جمع  
أسورة، وأسورة واحد أسورة فيها ثلاث لغات، صم المسين وكسره  
وأسوار، قال المفسرون لما كتب الملوك سبس في اليد الأساور  
والشبح جعل الله لك لاهل الجنة إياهم ملوك قوله تعالى،  
﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾. [حديث صحيح]

255- In the *Sahihain* (the two books of Bukhari and Moslem), we read "A believer's ornament will reach in paradise as far as water used to reach of his hands during ablution" Commentators said As kings are used to wear bracelets and crowns in this life, Allah will give such things to the people of paradise as they will be the kings forever Allah says, "Their garments there will be of silk." *Hadith Sahih*

٢٥٦ وقوله تعالى ﴿وَيَسُودُ ثَابُ حَصْرٍ مِّنْ سُودٍ وَاسْتَرْقِ﴾  
وقال ﴿عَلَيْهِمْ ثَابُ سُودٍ حَصْرٍ وَاسْتَرْقِ﴾ الإسترق الديباج الصفيق  
الكثيف، والسودس الرفيق الحفيف، وحصر لأحصر لأنه الموافق  
للبيصر، لأن البيصر بيد النظر ويؤلم والسود يورم وللحصره لون  
بين أسود والبيصر وتلك تجمع السعد

قوله تعالى. ﴿مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ﴾ لأرائك. جمع أريكة  
وهي السرير في الحجل، وقال ﴿مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ﴾

**256-** Allah says: “And they will wear green garments of fine silk and heavy brocade,” and “Upon them will be green garments of fine silk and heavy brocade.” The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

Allah also says: “Reclining in paradise on raised couches,” and “They will recline (with ease) upon coaches arranged in ranks.” Coaches here refer to beds in curtained canopies.

٢٥٧- وقال قتادة في قوله تعالى: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ﴾ يعني في الآخرة في شغل فاكهون. قال: يعني افتصاص العذارى فاكهون، قال الحسن: مسرورون ﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكُونُونَ﴾ قوله تعالى ﴿أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ﴾ فيه قولان: أحدهما: حين يشتهونه، قاله مقاتل. الثاني: بمقدار الغداة والعشي قاله ابن السائب. قال الله تعالى: ﴿لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾ قال العلماء: ليس في الجنة ليل ولا نهار وإنما هم في نور أبداً، وإنما يعرفون مقدار الليل بإرخاء الحجب وإغلاق الأبواب، ويعرفون مقدار النهار برفع الحجب وفتح الأبواب، ذكره أبو الفرج بن الجوزي.

**257-** Qatada says about the verse reading: “Verily the companions of paradise shall that day have joy in all that they do.” In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: “They and their associates

will be in pleasant shade, reclining on raised couches." The verse reading: "For them is a sustenance determined" has two explanations. One was adopted by *Muqatil* to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by *Ibn Al-Sa'ib* to the effect that they will have this sustenance for the duration of morning and evening. Allah says: "And they will have therein their sustenance, morning and evening." Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by *Ibn Al-Jawzi*.

٢٥٨- وذكر ابن المبارك قال: أخبرنا شريك عن أبي إسحاق عن البراء: «وَدَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذِيلًا» قال: أهل الجنة يأكلون السَّمَارَ من الشجر كيف شاءوا جلوساً ومضطجعين وكيف شاؤوا. واحد القُطُوف: قُطِفَ بكسر القاف. [خبر صحيح]

258- *Ibn Al-Mubarak* stated: *Shuriek* told us, from *Abu Is'haq* that *Al-Bara'* commented on the verse reading: "And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach" saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like. (An authentic account)

٢٥٩- وذكر ابن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: ((إن خلق أهل الجنة إذا دخلوا الجنة ستون ذراعاً كالنخلة السحوق يأكلون من ثمار الجنة قياماً)).

**259-** *Ibn Wahb* stated: *Hisham Ibn Sa'ad* told us on the authority of *Zayd Ibn Aslam* that the Prophet of Allah, peace and blessings be upon him, said: "The creation of the people of paradise when they are admitted into it, will be sixty cubits like the tall palm. They will eat from the fruits of paradise while standing."

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